

THE
Congregational Quarterly.

WHOLE No. XLIV. OCTOBER, 1869. VOL. XI. No. 4.

REV. THOMAS ALLEN.

It is recorded in the "History of Pittsfield," * Massachusetts (p. 163), that, "On the 9th of December, 1763, the town decided to invite Mr. Thomas Allen,† of Northampton, to preach as a probationer; and his ministry in that capacity was signalized by the formation of the church,—a duty which it seems had, up to this time, been singularly neglected." A few weeks later (February 7, 1764) "a number of members belonging to different churches," among whom were Rev. Samuel Hopkins, of Great Barrington, Rev. Stephen West, of Stockbridge, and Rev. Ebenezer Martin, of Becket, (then "No. 4,") met at the house of Deacon Crofoot, where a Confession of Faith and a Covenant were drawn up. These were signed by eight male members, "who then and there united so as to form a church of Christ in this place."‡ The concurrence of three bodies was necessary in the choice and "settlement" of a minister,—the church, whose duty it was to select; the town, which must ratify such selection, and fix the

* The History of Pittsfield (Berkshire County), Massachusetts, from the Year 1734 to the Year 1800. Compiled and written under the general Direction of a Committee, by J. E. A. Smith. By Authority of the Town. Boston: Lee and Shepard: 8vo. pp. 518.

† The Editors of the Quarterly are indebted to the politeness of Hon. Thomas Allen and J. E. A. Smith, Esq., of Pittsfield, for the fine portrait of Rev. Thomas Allen, in this number.

‡ After the reunion of the parish (1817) which was divided in 1809, this name was changed to that which it now retains,—"The First Congregational Church,"—"partly because circumstances rendered it expedient for the organization to reassert its adherence to the Congregational form of church government."—*History of Pittsfield*, p. 163.

salary; and the proprietors of the sixty lots* "who were to provide the means necessary to enable him to settle himself among them." With a speedy unanimity, not so unusual then as now, the united wish of the three parties was presented to Mr. Allen, who, after a fortnight's deliberation, returned an answer of which the following is the closing paragraph:—

"I take this opportunity to testify my grateful sense of your respect, in that unexpected good agreement and harmony that subsisted among you in the choice of one less than the least of all saints to preach among you the unsearchable riches of Christ. Nothing doubting but that at your next meeting you will freely grant forty or fifty cords of wood annually, or as much as you shall think sufficient, and some small addition to my settlement, either by grant in work, or whatever, out of generosity, by subscription or whatever way you please, I now stand ready to be introduced to the work whereunto I am called, as soon as a convenient opportunity shall present itself.

"These from your affectionate friend,

"THOMAS ALLEN.

"PITTSFIELD, March 20, 1764."

The warming item of "forty cords of wood" was added to his salary, and the ordination took place on the 18th of the following April.†

Thus began the public life of one who, for nearly half a century, wielded a powerful influence in religious, civil, and political affairs in the western part of Massachusetts. He was a positive man in a time of positive opinions, a man of deep convictions and earnest actions in years when convictions and actions divided the people into strongly and bitterly opposed parties. His ministerial life, into which this ordination now introduced him, covered the years immediately preceding the Revolutionary War, the war itself, and those exciting years following upon its close, when the establishment of the new government, and the opening administrations of Washington, Adams, and Jefferson, widely separated the people on questions involving the vital interests of the nation. Mr. Allen fully believed that a Christian pastor

* Of these proprietors Mr. Allen wrote in 1810 (Historical Sketch, p. 12): "Perhaps the whole of sixty roll, original settlers, did not contain a single vicious person," but the records show that among the transient laborers, or "tramps," as they were called, crime was prevalent. Many of the early settlers held slaves, and as late as the Revolutionary War the Hartford Courant contained advertisements of runaway slaves, inserted by their Pittsfield masters. Slavery in Berkshire County is said to have had a household character, and a case of cruelty, not long after the close of the Revolution, led to a judicial recognition of its abolition by the Bill of Rights.

† Rev. Samuel Hopkins, of Great Barrington, offered the first prayer, and Rev. Timothy Woodbridge, of Hatfield, the second; Rev. Jonathan Ashley, of Deerfield, gave the charge, and Rev. Adonijah Bidwell, of "No. 1" (now Tyringham), the right hand of fellowship; the sermon was preached by Rev. John Hooker, of Northampton, with whom Mr. Allen pursued his theological studies, and Rev. Thomas Strong, of New Marlborough, offered the concluding prayer.

should be, also, a Christian citizen, and his ideas of civil liberty were so interwoven with his religious convictions, that whatever affected one affected the other, and thus he conscientiously believed that in public exigencies he fulfilled the duties of his sacred office as truly with the sword and musket as with the pen and tongue, and if he mingled religion and politics without detriment to either, as he really believed, he accomplished a work in which ministers of a later generation have not always succeeded.

In many important respects he was a representative man of the generation in which he lived, and as a prominent clergyman in the days of the nation's birth and infancy he deserves remembrance in the pages of the "Quarterly."

THOMAS ALLEN, son of Joseph and Elizabeth Parsons Allen, was born at Northampton, Mass., January 17, 1743.* He graduated with high honor at Harvard College in 1762, the expenses of the collegiate course being amply met by a bequest made for that purpose by a grand-uncle, whose name he bore. Little is on record of his life between the time of his graduation and his ordination at Pittsfield, save that he studied theology with his pastor, Rev. John Hooker, of Northampton.†

* Samuel Allen, a native of England, probably Essex, who died at Windsor, Conn., in 1648, was his earliest ancestor in this country. He had a son Samuel, who was one of the original settlers of Northampton in 1657, and he a son Samuel, deacon in the church at Northampton in the pastorate of Jonathan Edwards, who died in 1739. A son Joseph (died December 30, 1779), one of Mr. Edwards's firm friends in the unhappy difficulties that attended the later years of his ministry, was the father of the subject of this sketch. Ethan Allen, of Ticonderoga fame, (for we incline to cling to the graphic historic anecdote, in spite of those whose special mission it seems to be to throw doubt upon popular traditions, and what the world had decided to regard as facts,) is of the same family, his direct ancestor, Nehemiah, being a brother of the original Samuel, of Northampton. Ethan was little less than a heathen in his religious ideas, and affected to believe in the transmigration of spirits. He wrote some political and religious pamphlets, and of one of the latter his biographer, Rev. William Allen, D. D., in his Biographical Dictionary rather severely remarks: "This last work was intended to ridicule the doctrine of Moses and the Prophets. It would be unjust to bring against it the charge of having effected great mischief in the world, for few have had the patience to read it." The patriotism of this Allen family was remarkable even in those remarkable times. Thomas (the minister of Pittsfield) and four of his brothers served in the Revolutionary War; viz. Moses, a classmate of President Madison in Princeton College, and a clergyman at Midway, Georgia, and chaplain to a brigade, was drowned (February 8, 1779), near Savannah, while attempting to escape from a prison-ship; Solomon, a pioneer preacher in Northern New York, a major in the army, and intrusted with the conveyance of Major André, after his capture, to West Point; Jonathan, also a major; Thomas, a chaplain.

† Born in Kensington, Conn., now a parish in the town of Berlin, in 1729, and a great-grandson of the celebrated Thomas Hooker, of Hartford; graduated at Yale College in 1751; ordained at Northampton December 5, 1753.* His sermon at the ordination of Mr. Allen, at Pittsfield, was published, also, a sermon on the death of Rev. John Hunt, in 1775.

At the time of Mr. Allen's settlement in Pittsfield there were in the town but six houses not built of logs. The "meeting-house" in which he preached, the first erected in the town, was raised in the summer of 1761, but on account of difficulties, not necessary to mention here, it was not really finished until 1770. It was of the style usual in those times, with both square and long pews, and galleries, and the worshippers were seated according to their age, rank, estate-list, and aid furnished in building the house. The custom of "dignifying" or "seating" the pews was prevalent at that time throughout New England. A good authority remarks, and the older readers of this article can attest to the correctness of the description: "When the meeting-house was finished, a committee was appointed to dignify the seats, and establish the rules for seating the people. Usually the square pew nearest the pulpit was the first in dignity (generally occupied by the deacons); and next to this came the second pew, and the first long seat in front of the pulpit. After this, the dignity gradually diminished as the pews receded from the pulpit. If the house was furnished, as in some instances, with square pews on each side of the outer door, fronting the pulpit, these were equal to the second or third rank in dignity. The front seat in the gallery, and the two highest pews in the side galleries, were also seats of considerable dignity."* The meeting-house stood broadside to the street, immediately in front of the present location of the First Congregational Church; it was "a plain, angular building, forty-five feet long, thirty-five wide, and twenty-feet post; two stories high, with roof peaked after the ordinary modern style."† On three sides of the building was a widely cleared space not then free from stumps and stones, while in front, directly before the south door, stood that tall and noble elm for generations the pride of the town.

In this house Mr. Allen preached the sermons and imparted the instruction the influence of which remains to this day, and from him the young men, to whom seats were assigned in one of the galleries, learned the lessons of patriotism which bore their rich fruitage in the War of Independence. These young men were not forgotten by Mr. Allen in his public services, and it is related that on a New-Year's Sunday, after reading the customary parish statistics of the preceding year, he remarked upon the small number of marriages, and glancing his sharp eye along the gallery, quietly and with dry humor exclaimed: "*This will never do! Young men, young men, you are expected to do your duty.*"

The historian of Pittsfield is doubtless correct in his opinion that the earlier of Mr. Allen's sermons "were among the chief instruments in giving the town that proud position which it holds in Revolutionary story."‡ It is

* Caulkins's History of Norwich, Conn.

† Ibid., p. 158.

‡ History of Pittsfield, p. 156.

true that "to the pulpit—the Puritan pulpit—we owe the moral force which won our independence,"* and this truth is recognized by all candid writers. Gordon, the contemporary historian of the Revolution, remarks that "the ministers of New England, being mostly Congregationalists, are, from that circumstance, in a professional way, more attached and habituated to the principles of liberty than if they had spiritual superiors to lord it over them, and were in hopes of possessing, in their turn, through the gift of government, the seat of power. They oppose arbitrary rule in civil concerns, from the love of freedom as well as from a desire of guarding against its introduction into religious matters. The patriots for years back have availed themselves greatly of their assistance. . . . By their labors in the pulpit, and by furnishing the prints with occasional essays, the ministers have forwarded and strengthened, and that not a little, the opposition to the exercise of that parliamentary claim of right to bind the Colonies in all cases whatever."† So marked were the efforts of the clergy in behalf of civil and religious freedom, so powerfully influential were they in moulding public sentiment, and in exciting and sustaining enthusiasm based on sound principle, that in 1774 the First Provincial Congress of Massachusetts acknowledged the public obligation to the ministers as friends of liberty, and invoked their further aid especially in "advising the people of their several congregations, as they wish their prosperity, to abide by, and strictly adhere to, the resolutions of the Continental Congress." (Philadelphia, October, 1774.)

Such has always been, notably, the position of the New England clergy on all questions pertaining to civil and religious freedom.

Mr. Allen's ardent patriotism went with him into the pulpit, and glowed in his sermons, because "he believed that the cause of pure and unfettered religious worship was bound up, as it really was, in that of the Colonies, and that that cause was therefore holy." He held this view in common with his brethren in the ministry, but his fervid temperament, his powerful convictions of duty, his intense hatred of every form of oppression, placed him in the foremost rank of the noble patriot clergy of those pregnant times. But his political enthusiasm was not inconsistent with his religious profession, nor did it interfere with, or counteract, his ministerial duties as he conscientiously understood them. If he felt it his right to inculcate from the pulpit earnest and well-considered views on civil liberty, which he held to be inseparable from religious liberty, he did not, in so doing, neglect the purely sacred duties of his office; he did not neglect the direct practical preaching of that old-fashioned orthodoxy which lay at the foundations of New England history, and which vitalized every effort for the establish-

* *The Pulpit of the Revolution*, p. xxxviii.

† Gordon's *History of the American Revolution*, Vol. I. p. 273.

ment and maintenance of free institutions. While there were those, opposed in political sentiments to Mr. Allen, who thought that the minister of the town gave "carnal" too much the preference over "spiritual" weapons, there does not appear on record, nor does there reach us by tradition, a single word or deed inconsistent with the legitimate duties of a Christian minister, or with deep personal piety. He undoubtedly "preached politics," and may the time be far distant when a New England minister shall fail to utter himself boldly on all questions that affect the rights of man. If the early clergy of New England had not done that at which, sometimes, a holy horror is expressed by those who are too religiously lazy to think for themselves, and who dread to have others think, lest there be a shaking among the civil and ecclesiastical fossil formations of a dead past; if they had not preached politics, and acted in politics; if they had not been men as well as ministers, citizens as well as Christians, the Revolution would either never have been reached, or else would have been indefinitely postponed or adjourned *sine die*. No honest friend to the free institutions of his country finds fault with his minister for defending these institutions in all proper times and places, and we reckon it to the glory of Mr. Allen, and his brethren, that they led instead of followed in the onward march of liberty in America.*

It is not strange that popular tradition gives more prominence to Mr. Allen's political opinions and actions than to his strictly professional labors. The latter were regarded as matters of course, the former appealed more to the living issues of the day, and took hold of questions involving "life, liberty, and the pursuit of happiness," which to the men of those days were anything but "glittering generalities." In the light of to-day we can see that neither Mr. Allen's deep religious convictions, the purity of his patriotism, nor his advanced ideas of political rights can be disputed, and if his earnest, direct ways of manifesting these qualities sometimes ran athwart the prejudices or passions of others, it should not be a matter of surprise nor, so far as appears, a cause for censure. But it is evident that he faithfully performed the duties of a Christian pastor, and that his labors were abundantly rewarded. In a candid estimate of his ministerial labors by his son, the late Rev. William Allen, D. D.,† it is recorded, that:—

* Says Gordon (Vol. I. p. 274): "They (the clergy) cannot approve of often bringing politics into the pulpit, yet they apprehend it to be right upon special occasion. Who but must admit that it is certainly the duty of the clergy to accommodate their discourses to the times, to preach against such sins as are most prevalent, and to recommend such virtues as are most wanted. If public spirit is much wanted, should they not inculcate this great virtue? If the rights and duties of magistrates and subjects are disputed, should they not explain them, show their nature, ends, limitations, and restrictions?" etc., etc.

† Allen's Biographical Dictionary, p. 21.

"During a ministry of forty-six years he was unwearied in dispensing the glorious gospel. Besides his stated labors on the Sabbath, he frequently delivered lectures, and in the course of his life preached six or seven hundred funeral sermons. In the early part of his ministry he also occasionally preached in the neighboring towns, not then supplied with settled ministers. The same benevolence, which awakened his zeal in guiding men in the way to Heaven, made him desirous of rendering them happy also in this world. His charities to the poor excited their gratitude, and rendered his religious instruction the more effectual. His house was the seat of hospitality. Towards other denominations of Christians, though strict in his own principles, he was yet exemplarily candid, neither believing that true piety was confined to his own sect, nor that gentleness and forbearance were useless in the attempt to reclaim men from error."

His manner of preaching is described in the following language:—

"The atonement of the Divine Redeemer, the evangelical doctrines of grace, and their application to the practical duties of life in the various relations of society, were the favorite subjects of his public sermons and private conversations. He explained them without the formality of logic, but with a happy perspicuity of style, and recommended and enforced them with apostolic zeal. As he wrote out most of his sermons in Weston's short-hand, he usually, in his preaching, read them from his notes; but he threw into them, with but little action, great fervor of spirit. Sometimes, in his extemporaneous addresses at the communion-table, his trembling voice and kindling eye and animated countenance were quite irresistible."*

The few printed discourses of Mr. Allen justify the opinions above expressed. William C. Bryant, the editor and poet, thought one of them sufficiently beautiful to be inserted in his paper † as a praiseworthy specimen of the best style of preaching in the last generation. This was the sermon occasioned by the death of Mr. Allen's daughter, Mrs. Elizabeth White. ‡ Mr. Bryant says that "it was much admired for its pathos, and the young men of the neighboring county committed passages of it to memory."

At the time of Mr. Allen's settlement in Pittsfield the storm of the Revolution was gathering, and men were anxiously weighing the great questions at issue that they might determine correctly what course of action to pursue. Western Massachusetts intensely sympathized in the bitter contests and divisions that were constantly arising, and gradually party lines were distinctly drawn. In Pittsfield and immediate vicinity there was a class of wealthy and influential citizens whose inclinations were toward the crown, and to whom resistance to royalty was a thing to be thought of only to be repudiated. They were the conservative element,

* Sprague's Annals, Vol. I. p. 607.

† New York Evening Post, April 5, 1856.

‡ Delivered April 22, 1798. Mrs. White died in London, England, February 2, 1798, at the age of twenty-three.

which in all generations serves as a "brake" upon the wheels of progress, — social, political, or religious. The world might, and probably would, run to ruin without it, and yet it is too often an awkward hindrance to improvement. This conservatism of royalty — of the loaves and fishes of colonial office, of the small dignities of the Province House in far-off Boston, the head and front of rebellious ideas — was strong in Pittsfield. There was much true patriotism, much honest loyalty to authority, and there was much also of selfishness. Our ancestors were "all honorable men" (as a general truth), but they possessed, perhaps, as much of human nature as their descendants, and it was no small matter to dissipate the halo of glory which in their minds should and did encircle the brow of a king. "There was a considerable party whom no provocation on the part of the British government could repel from their allegiance; and nowhere did the patriotic spirit encounter, in this class, a more bitter, powerful, and subtle enemy than in Pittsfield. The influence of age, wealth, and official position was nearly united here against all the measures, except, perhaps, very humble remonstrance, with which the usurpations of the mother country were met."*

To establish the people in the fundamental principles of constitutional liberty, and to lead them on to the point of positive action in the defence of their rights against the encroachments of a powerful king, against the wealth and the influence of the conservators of royalty, was a mighty task, but it was valiantly accomplished, and the results showed that there were no purer patriots than the sturdy yeomanry of Berkshire.

Among the first to declare his principles, and to take an active and leading part in the questions then agitating the public mind, was Mr. Allen. He proved true to his nonconformist ancestry, and neither king nor state church had for him any terrors save as they infringed upon civil and religious freedom. The historian says, that an innate hatred of oppression and injustice, a zealous devotion to any cause to which his sense of right attached him, a personal character which carried weight with the people, and a happy faculty for enforcing opinions both with the tongue and the pen, completed the qualities which eminently fitted him to be a leader in times of revolution. His ardent patriotism, which was inseparable from his religion, made him a good hater of the foes of his country, and he made the Revolutionary War a personal matter with the king; that is, his keen eye saw, through all enactments and all schemes, the king as the prime instigator of those acts which the Colonies at last successfully resisted. This feeling toward King George appears in his Diary, in an entry made while on a visit to London a few years after the close of the war. It seems that he saw the king as he passed from St. James's Palace to the Parliament House in a coach drawn by six cream-colored horses. Referring to this, his Diary says: —

* History of Pittsfield, p. 172.

"This is he who desolated my country, who ravaged the American coasts, annihilated our trade, burned our towns, plundered our cities, sent forth his Indian allies to scalp our wives and children, starved our youth in his prison-ships, and caused the expenditure of a hundred millions of money, and a hundred thousand of precious lives. Instead of his being the father of his people, he has been their destroyer. May God forgive him so great guilt! And yet he is the idol of the people, who think they cannot live without him."

It is impossible in the space allotted to this article to enter into the details of Mr. Allen's patriotic labors, for he was prominent in so many ways — in private and in public, in the pulpit, in citizens' meetings, and in the army — that a full record of his life in these respects would require a history of the part borne in the Revolution by Berkshire, and more especially by his own town of Pittsfield. The records of "town-meetings" show that he was foremost among the patriots, and directed rather than followed public sentiment. His name appears on the important committees, and he was relied upon to draft weighty documents. But that he met with opposition in his patriotic labors from the "conservative," or, as it then was, the "Tory" element, is apparent from a paper "chance-preserved in the archives." In this it appears that a few of the loyalists

"exhibited charges against the Rev. Thomas Allen, thereby endeavoring to injure his reputation, in respect to what he said and did in a late town-meeting, in defence of the rights and liberties of the people; wherein they charge the said Thomas with rebellion, treason, and sedition, and cast many other infamous aspersions, tending to endanger not only the reputation, but the life of the said Thomas."

The town indignantly repudiated these charges in the following strongly worded vote: —

"*Voted*, That all the foregoing charges are groundless, false, and scandalous; and that the said Thomas is justifiable in all things wherein he hath been charged with the crimes aforesaid; and that he hath merited the thanks of this town in everything wherein he hath undertaken to defend the rights and privileges of the people in this Province, and particularly in his observations and animadversions on the Worcester covenant."

The town still further sustained Mr. Allen's unceasing labors for the liberties of his town and country. Through its clerk, Israel Dickinson it addressed a note to Rev. Mr. Collins, the loyalist minister of Lanesborough, stating that having heard that he had "censured and disapproved their reverend pastor, Mr. Allen, in regard to his conduct in some public matters of late," they requested him "to desist from that sort of comment in the future." Mr. Collins was as zealous a loyalist as Mr. Allen was a patriot, and replied to the town's request with spirit, announcing his determination to express his opinions, and stating "that it would be well for

gospel ministers, in their public discourses, to avoid entering very far into a consideration of state policy." There are those in these latter days who agree with Mr. Collins's views, and who then would have been loyalists.

Such action on the part of the town is ample evidence of the esteem in which Mr. Allen was held by his fellow-citizens, and shows, incidentally, that he must have exerted a wide influence. Through these years of trouble he maintained an extensive official correspondence with numerous town committees and prominent patriots, and made addresses in public gatherings in different places.

Mr. Allen was a man of deeds as well as words, he acted what he taught, and therefore it is not surprising to find him serving twice as chaplain in the army, once at White Plains (1776) with General Lincoln, and again at Ticonderoga in June and July, 1777, and also serving as a volunteer with musket in hand. He collected money and clothing for the poorly clad and poorly paid soldiers, and, as the historian of Pittsfield well says, "appears to have managed what answered for a Christian and Sanitary Commission."

His Diary,* kept while at Ticonderoga, throws much light upon the campaign of that memorable summer. A few hours before Ticonderoga was evacuated by the Continental troops, and when, with the enemy in full sight, a battle or siege was imminent, Mr. Allen addressed the soldiers, and a portion of his patriotic, devout words is well worth quoting as showing the spirit of the man and the times.

"VALIANT SOLDIERS, — Yonder are the enemies of your country, who have come to lay waste and destroy, and spread havoc and devastation through this pleasant land. They are mercenaries, hired to do the work of death, and have no motives to animate them in their undertaking. *You* have every consideration to induce you to play the men, and act the part of valiant soldiers. Your country looks up to you for its defence; you are contending for your wives, whether you or they shall enjoy them; you are contending for your children, whether they shall be yours or theirs; for your houses and lands, for your flocks and herds, for your freedom, for future generations, for everything that is great and noble, and on account of which only life is of any worth. You must, you will, abide the day of trial. You cannot give back whilst animated by these considerations.

"Suffer me, therefore, on this occasion, to recommend to you, without delay to break off your sins by righteousness, and your iniquities by turning to the Lord. Turn ye, turn ye, ungodly sinners; for why will ye die? Repent, lest the Lord come and smite with a curse. Our camp is filled with blasphemy, and resounds with the language of the infernal regions. O that officers and soldiers might fear to take the holy and tremendous name of God in vain! O that you would now return to the Lord, lest destruction come upon you, lest vengeance overtake you!

* Published in the Hartford Courant, September 1, 1777.

O that you were wise, that you understood thus, that you would consider your latter end!

"Valiant soldiers, should our enemies attack us, I exhort and conjure you to play the men. Let no dangers appear too great, let no suffering appear too severe, for you to encounter for your bleeding country. Of God's grace assisting me, I am determined to fight and die by your side, rather than flee before our enemies, or resign myself up to them. Prefer death to captivity; ever remember your unhappy brethren made prisoners at Fort Washington, whose blood now cries to Heaven for vengeance, and shakes the pillars of the world, saying, 'How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell upon the earth?' Rather than quit this ground with infamy and disgrace, I should prefer leaving this body of mine a corpse on this spot.

"I must finally recommend to you, and urge it upon you again and again, in time of action to keep silence; let all be hush and calm, serene and tranquil, that the word of command may be distinctly heard and resolutely obeyed. And may the God of Heaven take us all under his protection, and cover our heads in the day of battle, and grant unto us his salvation!"*

Contrary to the expectation of all save the commanding officers, the fort was quickly abandoned, as it was found to be within artillery range of the high mountain near by. Mr. Allen adds a note in these words to an abstract of his address contained in his Diary. He says:—

"In about five hours afterwards the garrison was evacuated, and our vast army fleeing before their enemies with the utmost precipitation and irregularity, leaving behind, for the use of the enemy, an immense quantity of baggage, artillery, ammunition, provisions, and every warlike necessary. How are the mighty fallen, and the weapons of war perished!"

The approach of General Burgoyne with a powerful army sent terror through Southern Vermont and Western Massachusetts. General Stark had been sent to check his advance, and when the Indian scouts pushed directly for Bennington, he sent messengers in all directions to rouse the people. When the alarm reached Pittsfield the citizens assembled at the meeting-house, — always in olden times the rallying-place for liberty, — and there Mr. Allen, with Ticonderoga experiences fresh in mind, made a stirring, eloquent address, which was vividly remembered for many years afterward. Volunteers rapidly enrolled themselves and started hastily for the scene of action, Mr. Allen among the rest, riding in "the old sulky, the wonted companion of his pastoral visits, going to war in his chariot like the heroes of classic and scriptural story."† As the citizens had been frequently deceived by false alarms, they were impatient of any delay in meeting the enemy, and Mr. Allen himself was restive under the necessary precautions for safety and successful movements. An anecdote related of him will illustrate this point. "At one o'clock in the morning of August

* History of Pittsfield, pp. 284, 285.

† Ibid., p. 295.

16th the camp was aroused by the arrival of the Berkshire volunteers, those from Pittsfield being commanded by their pastor, Reverend Thomas Allen. (The 'sulky,' doubtless, was left far behind!) This worthy, patriotic and exemplary descendant of one of Cromwell's Ironsides proceeded at once to the General's quarters, a log-house, and addressed him, in substance, as follows: 'The people of Berkshire have often turned out to fight the enemy, but have not been permitted to do so. We have resolved that if you do not let us fight now, never to come again.' 'Would you go now,' observed the General, 'in this dark and rainy night? No; go to your people; tell them to rest if they can; and if God sends us sunshine to-morrow, and I do not give you fighting enough, I will never call upon you to come again.'"^{*}

Sunshine at last came, and with it the fighting. It is related that the Berkshire men would not "break camp" until their pastor, their leader in war and peace, in temporal and spiritual things, had prayed to God to "teach their hands to war and their fingers to fight," and it may easily be imagined that he prayed with all the fervid earnestness for which he was so remarkable. The prayer inspirited the men, and there were many of its devout hearers who attributed to its efficiency the glorious success of the battle. Says the excellent history of which such free use is made in this article:—

"As the regiment to which he was attached approached the Tory outworks in its countermarching, Mr. Allen, who knew that some of his old neighbors must be there, was moved by a sense of duty which he could not resist, although conscious of the extreme danger, to go still nearer, and, standing in full view upon a fallen tree, to conjure them to come out from the enemies of their country, and save the effusion of blood, while he warned them of the consequences of persisting in their hostility.

"The answer was what might have been expected. 'There's Parson Allen: let's pop him!' exclaimed some one who perhaps still smarted from the lash of the minister's plain preaching; and, although a few were of a more merciful mood, a shower of bullets whistled around him, riddling the tree on which he stood, but sparing his person, — a piece of good luck which he owed more to the nervous marksmanship of the musketeers than to their merciful compunctions. The undaunted parson, having satisfied his conscience, and no doubt feeling that the blood of the traitors would now be upon their own heads, turned coolly to his brother, Lieutenant Joseph Allen, who had followed him under cover of the tree, and said, 'Now give me a musket; you load, and I'll fire!' And fire he did, — the first gun in that glorious fray, — it must be confessed, a little in advance of orders."

The same account is given, with slight variation, by a son of Mr. Allen.† Once when asked whether he actually killed any man at Bennington, he

^{*} Memoir of General John Stark, p. 58. Sparks's Biographies, Vol. I. p. 97.

† An Account of the Separation in the Church and Town of Pittsfield, p. 69.

replied that he did not know; but observing a flash often repeated from a certain bush, and that it was generally followed by the fall of one of Stark's men, he fired that way and put the flash out! The inference is that the flash and the man were "put out" at the same time!

Mr. Allen wrote an account of the battle,* and near the close piously observes:—

"This action, which redounds so much to the glory of the great Lord of the heavens and God of armies, affords the Americans a lasting monument of the divine power and goodness, and a most powerful argument of love to and trust in God. May all be concerned to give God the glory, whilst we commend the good conduct of the officers and soldiers in general on so important an occasion."

During the years 1776–1780 Mr. Allen was ceaseless in his efforts for a Bill of Rights and a Constitution for the State, and so zealous was he that he visited every town in the county and urged his views in speeches, sermons, resolutions, conversations, letters, and in every way in which he could reach the minds of the people. His success was remarkable, and town and county conventions followed his directions as if he had real authority over them. He is said to have been logical, vehement, and "not unskilled in the subtler arts of oratory," and "a single address by him was sometimes sufficient to revolutionize the entire sentiment of a town against the wishes of its own most prominent citizens."

His patriotism faltered not through the long years of the Revolution, and when peace at last came in 1783 there was a great celebration in Pittsfield, and he preached a Thanksgiving discourse "glowing with fervent gratitude to the God of nations, and not failing to inculcate the great principles by which he believed the republic ought to be governed." There was a great feast, with huge tubs of punch, an abundance of wine and cider, and all the people rejoiced in "liberty under law."

After the close of the war, and through all the anxious and troubled years when constitutional order was emerging from the political chaos, when party spirit ran high, and severe words were uttered by men of opposing opinions, Mr. Allen kept up his interest in state and national affairs as a religious duty, for he thought he found the doctrines of the Puritans so intimately interwoven with the articles of his political creed that he could not separate them; and thus, the desire for the purest possible form of government became with him a dominant passion. As the result of his reading and observation, he at last adopted the views of the Jeffersonian school as more nearly meeting his own than those of the other party, and he became one of the very few democratic clergymen of the times. He was thoroughly sincere in the belief that in Mr. Jefferson's opinions he found the legitimate democratic development of republican

* Connecticut Courant, August 25, 1777.

principles.* After a detailed account of his active exertions in public matters, the historian says: "Such were the characteristics and views which made the Pittsfield minister the founder and leader of that party in Berkshire which, to the end, successfully resisted the restoration in that county of civil government under the strange device which the Continental Congress had evolved from the Provincial charter." It would be difficult to over-estimate Mr. Allen's influence in political affairs; he was a power felt and acknowledged by all, even by his strongest opponents.

In the memorable Shays Rebellion, which extended into Berkshire County, Mr. Allen supported the authority of the State with all his vigorous powers, and so active was he that he became a special object of hatred to the rebels, and was compelled to keep firearms in his bedroom for his personal safety. His sermons at this time were very severe upon the sin of rebellion, and they made him many lifelong enemies.

As might be expected, his deep and active interest in "politics" caused dissension in the town, and the old "Tory" interest, in all its modifications and phases, was arrayed against him; but he minded it not, and, fully convinced of his integrity of purpose, and recognizing his love of country, of free institutions, as component parts of his religion, he never ceased to avow his principles both in and out of the pulpit. In process of time a division of the parish or town, in religious worship, became inevitable, and among the causes brought up at a town-meeting in 1788 was "the Rev. Mr. Allen's having in times past, in his official character, repeatedly interested himself in the political affairs of the country, and publicly interposed therein in an undue and improper manner." Thus it seems that he was one of the great army of ministerial martyrs who have suffered in the same condemnation. Some pecuniary matters also added to the troubles which it is needless to describe here, any further than to say that in Mr. Allen's zeal for his country he loaned the government \$2,500, to obtain the means for which, and for necessary family expenses, he alienated more than half the valuable home lot which had fallen to him as first minister of the town. At one time he even sold his watch, that he might turn the pro-

* Mr. Allen was one of the most devoted of Mr. Jefferson's admirers. He regarded him as the champion of civil liberty, whose cause, now, as in Revolutionary times, he considered to be identical with that of Protestant Christianity. Federalism he held to be the arch-enemy of the one, and consequently of the other, of these chief objects of his devotion; and to do battle valiantly against this foe of human rights he thought the first of duties to both God and man. Bold attacks upon this political monster, with him, covered a multitude of sins, leading him to condone the avowed Deism of Thomas Paine, as well as to indignantly deny the alleged infidelity of Thomas Jefferson. These views Mr. Allen took with him into the pulpit, where they often betrayed themselves unmistakably. (From Chap. VII. (in MS.) of "History of First Congregational Parish in Pittsfield," to be printed the coming year.)

ceeds into a continental "certificate of indebtedness." Various complications arose, but Mr. Allen came out of the difficulties honorably, there was a formal reconciliation, and church matters passed along quietly once more.

During the presidency of Thomas Jefferson party spirit rent the church, and a number withdrew, and were incorporated by the legislature into a separate parish in 1808, "thus presenting to the world the ridiculous spectacle of a church divided on party politics, and known by the party names of the day." * It is doubtless true that Mr. Allen was oftentimes very severe in his pulpit denunciations of the political party to which he was so earnestly opposed, but he was not more so than many other clergymen, and it is not strange that dissensions arose which were not healed till after his death.†

As years passed on, Mr. Allen's health gradually failed, but he sustained himself against many bodily infirmities, and remitted nothing of his labors so long as mental or physical activity were possible. He shrank from no hardship, and his strong affection led him to do many things which, in the light of biography, reflect great credit on his character. Thus, after the death of his brother, Moses Allen, in 1779, he made a journey on *horseback* to Savannah, out of regard to the welfare of his sister-in-law and her child, whom, while the war was raging, he gave a place of refuge in his own house. In 1779 he went to England to bring home a grandchild, for whose welfare he felt great solicitude. While there he made the acquaintance of prominent evangelical clergymen, — of Newton, Rowland Hill, and others, — from whom he caught a zeal for the missionary work, then in embryo, which he manifested till the close of life.

In May, 1808, he visited Boston, and although in feeble health, he preached a strong election sermon.‡ He had taken a great interest in the

* History of Berkshire.

† It would neither be pleasant nor profitable to discuss, or even briefly touch upon the unfortunate church troubles in the later years of Mr. Allen's ministry. They do not affect the main drift of this sketch. In the forthcoming History of the First Congregational Parish Church of Pittsfield, by J. E. A. Smith (author of the admirable History of Pittsfield), manuscript chapters of which have been kindly submitted for my perusal, these topics are fully, and apparently impartially, set forth, and it would be violating good taste to attempt what would be at best an imperfect abstract of a document which, when published, will have much historic value. Mr. Smith presents all sides of the unfortunate troubles with great clearness, and with an evident desire for strict candor. There is not space, neither is this the place, to narrate parish difficulties; Mr. Allen's public life is all that interests the readers of the Quarterly. The discussion properly and inevitably appears in The History of Pittsfield, and of the Parish, as above mentioned. The conclusion which the author reaches is undoubtedly correct. "However much, then, we may regret and condemn the unholy discords which resulted in the division of the Congregationalists of Pittsfield into two parishes, that separation was in itself wise and almost indispensable."

‡ A sermon preached before His Excellency James Sullivan, Esq., Governor; His Honor, Levi Lincoln, Esq., Lieutenant-Governor, &c., &c., May 25, 1808.

election, and as the Jefferson democracy had triumphed, he undoubtedly took great pleasure in this public service. A single paragraph from this sermon will show the drift of Mr. Allen's argument:—

"Pious rulers will be opposed to state establishments of religion, and to the impositions of creeds. They will leave religion where Christ and his Apostles left it, to be propagated by the force of argument and persuasion, and not by the authority of civil government. They will not assail the liberty of these independent churches."

Mr. Allen made another visit to Boston in the winter of 1808-9, for the benefit of the sea air, and while there, although very much debilitated, he wrote a pamphlet, entitled: "The Historical Sketch of the County of Berkshire and Town of Pittsfield. Although it shows some evidence of waning powers, it is a valuable contribution to our local history. He returned to Pittsfield in midsummer, 1809, and resumed to some extent his ministerial labors, but only for a brief season. His son writes:—

"For several months he was unable to preach. He was fully aware of his approaching dissolution, and the prospects of eternity brightened as he drew near the close of life. . . . When one of his children, a day or two before his death, pressed him to take some nourishment, or it would be impossible for him to live, he replied, 'Live? I am going to live forever!'"

An entry in the church records reads thus:—

The Rev. Thomas Allen,
The First Pastor of this Church,
Who was ordained April 18, 1764,
Died in the Peace, Hope, and Triumph of the Christian,
At 2 o'clock, in the morning of the Lord's Day,
February 11th, 1810,
Aged 67 years.

Nine years afterward the town voted to erect a monument to his memory, and it is pleasant to read the record:—

"With respect to the propriety of public acts designed in commemoration of public benefactors your committee are perfectly satisfied, in consequence of the beneficial effects they are calculated to produce upon society.

"In the character of our late beloved pastor, the Rev. Thomas Allen, we discover that strong attachment to the principles of our free government, that love of country, that benevolence, that charity, that zeal for the temporal and eternal welfare of his fellow-men, which are the true characteristics of the Patriot, the Philanthropist, and the Christian, and which eminently entitle him to some commemorative act of the citizens of this town."

No better words are needed with which to close this sketch.

JUDICIAL POWER OF COUNCILS.

IN attempting to treat of ecclesiastical councils in a legal point of view, the examination will be limited to the inquiry how far they are recognized by the courts of law, and to what extent their action will be enforced or sustained by these courts. Though the subject may have lost much of the interest and importance it once had, in the changes through which the churches and religious societies have been passing, with the changing habits of the people in the manner of regulating and sustaining the relation of ministers and pastors to their societies and churches, it still may be, and often is, necessary to be able to define what the powers and duties of such councils are. Nor will it be found, altogether, an easy task to do this, intelligibly, and with proper qualifications and limitations. It was the language of the Supreme Court in a somewhat recent case, when speaking of this matter, that, "It is not easy *accurately* to define their powers, or to ascertain the precise force and effect of their adjudications." (21 Pick. 124.)

One mode of attempting this would be to embody the decisions which the courts have, from time to time, had occasion to pronounce, and leave the reader to apply them, without any further explanation. But it would often be found that to understand the grounds and reasons of these decisions, and to draw from them rules of practical application, it is necessary to understand somewhat of the history of the organization of the Congregational churches of Massachusetts, and the principles upon which Christian ordinances and a Christian ministry were originally instituted and maintained here. Before entering upon this work, it may be well to state, that the law courts know nothing of dogmas of religious belief. They have no test or standard by which to discriminate between orthodoxy and heresy. If a man, settled as a Calvinist, sees fit to renounce the Trinity, and preach anti-Trinitarianism to his parish, and they see fit to bring the matter before one of these courts, the judge might and probably would say to them they were absolved from any further obligation to pay him a salary. Not because he thinks Calvinism right and Unitarianism wrong, but because they never hired or agreed to pay for such preaching as he insists upon supplying. "If," say the court, "questions of dogmatical theology were within the jurisdiction of this court, we should be at a loss to find legal principles on which to decide them; we disclaim all jurisdiction of that kind." (9 Mass. Rep. 290; 38 N. H. Rep. 5, 10.) Another preliminary consideration to be kept in mind is, that a church is not a corporate body, nor clothed with the power of holding or managing

property, or entering into contracts, whereby it can bind itself as a collective body politic. It acts in these respects, if at all, either through its officers, its deacons, or the parish or society with which it is connected, both of which are clothed with corporate powers by force of statutes. (9 Mass. R. 297; 16 Mass. R. 503; 10 Pick. 182, 186, 189.) In the next place, an ecclesiastical council, such as is here intended, is so far distinct from a synod or convocation, in the sense of the English Episcopal Church, or a synod, as used by the Presbyterian churches, or even a consociation, as used by the Congregational churches of Connecticut, that little aid is derived from either of these in studying its constitution or its functions. In the sense as here used, a council is an ecclesiastical body selected according to the usages of the Congregational churches in Massachusetts, constituted for a *specific* purpose or occasion, and limited in its jurisdiction and duration by these. Their judgments or "results" are in the nature of an advice rather than a judicial sentence or decree, and are little, if anything, better than a legal justification of the party in interest who shall adopt it. (9 Mass. 295.)

We are now prepared, it is hoped, for a rapid sketch of some of the changes through which the constitution of the churches and ecclesiastical councils have passed, under the Colony, Province, and State organizations of the Commonwealth. Much misapprehension has been entertained upon the subject of the supposed early connection between the civil and ecclesiastical polity of Massachusetts. No such union was recognized in the colony charter, nor did it ever exist any further than it resulted from the founders of the colony being members of churches of the same Christian denomination, and they framed laws which aimed at a condition in the state of high moral purity and good order. There was no state church. Whatever churches there were, were voluntary and independent associations of men, whose only principle of organization or bond of unity was the mutual covenant into which they entered with each other. There was nothing like a hierarchy known or recognized among them, nor was there an established priesthood, except as their ministers were ordained to have watch and charge of particular churches of which they were themselves members in covenant obligation. Each church, we are told, was competent in itself to all ecclesiastical offices, and there was no instituted connection among them, nor established method of joint or mutual action. (2 Palf. N. E. 179; Platform, ch. II. § 6; ch. IX. § 2, and ch. XV. ; 3 Mass. R. 180; 9 Mass. R. 297.)

There were, however, certain acts of legislation during the period of the colonial history which some have been disposed to construe into a co-operation or union between the civil and ecclesiastical powers in the Colony at variance with the position above assumed. Among these was that of

1631, which required, "that, for time to come, no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same." (1 Mass. Rec. 87.) It should be remembered that by the charter the whole civil power lay practically in the hands of the freemen. They made the laws, chose the rulers, and administered the government. The men who came over with Winthrop saw the danger of admitting every one, indiscriminately, to share in organizing and conducting the affairs of the plantation. There was Morton holding wild misrule at Merry Mount, and Sir Christopher Gardiner, living in great scandal in their very midst; and others were tempted, as in all new emigrations, to seek here a refuge from the law they had broken at home. The churches could regulate the admission of their own members, and thus be able to exclude from the ballot-box such as they deemed unfit to be trusted with a share of the civil power. It was not to build up or strengthen the Church, but to maintain good order in the State, that this law was passed. And we accordingly find that, in order to prevent an evasion of the spirit of the law by men coming together for that purpose and forming themselves into a church association, a law was made in 1635, that no church should be recognized as duly organized, unless they had first notified the magistrates of their intention to form it, and no one, by reason of being a member thereof, should be a freeman unless such church had been formed with the approbation of the magistrates. (1 Mass. Rec. 168.)

This state of things led to another measure which seems at first to bring the State and Church in pretty near relations, and that was the framing and adoption of a Platform of Church Discipline, commonly known as the "Cambridge Platform." The history of that matter seems to be, in brief, as follows: and the measure had reference to the orderly conduct of the affairs of the colony, rather than any aggrandizement of the churches in their connection with the civil power. If church-membership was to carry with it such important rights and privileges in the matter of election of civil officers, it became important to have some uniform standard of discipline in respect to those who were to share it in order to prevent dissolute or improper men from retaining their membership when once admitted. Accordingly in 1634 is this entry: "This court doth intreat of the elders and brethren of every church within this jurisdiction, that they will consult and advise of our uniform order of discipline in the churches agreeable to the Scripture, and then to consider how far the magistrates are bound to interpose for the preservation of that uniformity and peace in the churches." (1 Mass. Rec. 142.)

This seems to have been a prevailing thought in the Colony until 1646, when the General Court took it up, and made a public declaration of their desire that there should be "a publick assembly of the elders and other

messengers of the several churches within this jurisdiction," to agree "upon one form of government and discipline," — "as that which they judge, agreeable to the Holy Scriptures," to be sent to the Governor to be presented to the next General Court. (3 Mass. Rec. 70-73.)

Such a synod, as is here contemplated, was not a new thing in the Colony. One had been held in 1637. (1 Mass. Rec. 202.) This call resulted in the adoption by the synod of the famous Cambridge Platform, which was completed in 1648. There were, at this time, thirty-nine organized churches in the Colony. The churches in Plymouth, Connecticut, and New Haven were also invited to send their elders and messengers to it. (3 Mass. Rec. 72.) Although the platform thus framed has, from that day, been referred to, and regarded as an authoritative exposition of the system of organization and discipline of the Congregational churches in Massachusetts, it never received anything more formal than an approbation on the part of the General Court, and a recommendation of its adoption by the churches in the colony. (3 Mass. Rec. 236, 240.) With all their regard for the orthodox faith which they were disposed to maintain, there seems to have been a striking forbearance in attempting to enforce points of faith on matters of church discipline. Indeed, one clause in the "Body of Liberties," answering to the Colonial Magna Charta, declared that, "Civil authority hath power and liberty to see the peace, ordinances and rules of Christ observed in every church according to his word, *so it be done in a civil and not in an ecclesiastical way.*" It should, moreover, be borne in mind that both before and after the adoption of the Cambridge Platform the term "Congregational," as applied to a church, had reference to the mode of constituting the body, and the polity by which it is governed in the selection of its teachers or ministers, and not to the form of its creed or of the Christian faith it professes. (38 N. H. Rep. 520, 533, 548.)

It is hardly necessary to consider what form and effect was to be given to the action of Church Councils under the platform, so long as all the freemen were members of churches, and as such were amenable to church discipline and censures. But the law requiring this was repealed in 1662, whereby citizens other than church-members were admitted to vote. And, inasmuch as the law required towns to be provided with ministers whom they were bound to support, it opened to those outside of the church a right to act in the selection and settlement of those ministers. Still, however, the usages hitherto adopted continued to be observed and are so to the present time, and to the church was committed the selection and nomination to the town or parish, of the incumbent of the office. The act of contracting with him and consequently of approving him was left to the town or parish as the proper corporate body competent to enter into such contracts. (9 Mass. 297.) And to guard against the consequences of a

refusal on the part of towns to accept and settle the minister chosen by the church, in any case, it was provided by a law of 1695, that if a town, in such case, denied their approbation by vote the church might call a council "of the elders and messengers of three or five neighboring churches," and if they approved of the minister so chosen, they might settle him, and thereby compel the town to support him. (Colony Laws, 286; 2 Dan. Ab. 333.) Under this state of things, therefore, ecclesiastical councils might, by law, exercise important functions having a direct bearing upon the civil rights and duties of the citizen. (3 Mass. 180.)

By the Constitution of 1780, this power in a church to bind the town in respect to the settlement and support of a minister was abrogated. (3 Mass. 180; 16 Mass. R. 508; 10 Pick. 188.) And at the same time ecclesiastical councils ceased to be recognized, except indirectly in the civil affairs of the State. But it is not true that their action, under proper conditions and circumstances, has ever ceased to be recognized and respected in its civil tribunals. Churches, however, could no longer call councils to bind the action of the parishes, nor interpose to prevent their ministers uniting with parishes in calling them. (3 Mass. 180; 9 Mass. 297.) Too many cases are found in our reports, in which the results of councils in their bearing upon the civil rights and duties of ministers and parishes are considered, to have it necessary to do more than elicit from these how far courts of justice will give effect to the decisions of ecclesiastical councils as a means of settling controversies between litigant parties. This is all that remains in carrying out the original plan of the present examination. Some of these cases have become familiar by repetition, and in the persistency with which some of them were prosecuted, there was far more of the spirit of the litigant than that of the meek and gentle Head of the Church, in whose name the parties professed to act.

The mode of constituting such councils still remains unchanged. They consist, as of old, of elders or ministers and messengers of churches regularly organized and instituted. Ordinarily these are agreed upon by the parties interested, in which case they take the name of Mutual Councils. But cases may, and do occasionally, arise when *ex parte* councils, or such as are selected by one of these parties, may be competent to act, and their result become the ground of judicial action.

In determining in what cases courts of law will act upon the decisions or results of ecclesiastical councils, it seems to be limited to those involving questions of contract between the people of a parish or religious society and their pastor or minister. If it be a case of church discipline or censure alone, not affecting the liability or obligation of a contract between the parties in controversy, the courts cannot and never do interfere. The cases reported in the courts have been principally those of an attempt on the

part of a parish to dissolve their connection with their minister by a dismissal, where a council has been called in to advise in the matter. The first inquiry in such cases, ordinarily, is whether the council has been properly called and constituted. And here it may be stated as a universal proposition, that courts never recognize the action of an *ex parte* council until it shall appear that a mutual one has been offered by one party and improperly or unreasonably declined by the other. Nor will they recognize the action of an *ex parte* council as of any validity, if made up in whole or in part of members who are not impartial, or who had, previously to their being selected, formed opinions upon the subjects matter which were to be referred to them. (2 Dane Ab. 335; 9 Mass. 288; 5 Pick. 477; 7 Pick. 164, 165.)

As already remarked, questions like these are far less frequent than formerly, because in making their contracts between a society and their minister greater care is ordinarily observed in prescribing in what manner a dissolution of their relation to each other may be effected. The parties may in such case fix their own terms. (24 Pick. 281.) But even in such cases it is often provided, in accordance with ancient usage and out of regard to the order and well-being of the churches, that these connections should be dissolved through the agency and advice of a council. One reason for this, as is understood, is that a parish may choose to dismiss their minister under circumstances which render it just and proper that they should make him some indemnity for loss or inconvenience, to which he is thereby subjected. And if a council should advise his dismissal upon certain terms, it would be incumbent upon the parish to perform these before they could proceed actually to dismiss him and terminate the contract. If they refuse to do this, while he could not enforce these terms by any process of law, he would still have all the rights of a minister of that parish. (15 Mass. Rep. 296; 21 Pick. 127.) Thus in the case referred to, a mutual council advised a dissolution of the connection between minister and parish, and that the parish should give up a certain bond given by him to them for money. As the parish declined to do this, the minister brought a bill in equity to enforce it. But the court held that where, in such cases, a council advises certain acts to be done by one party or the other, it was not like an award which could be enforced by law. But if the party declines to execute on his part, it leaves them as they were before. "In such cases," say the court, "the assent of both parties is indispensable to give validity to the decision of the council." (21 Pick. 126.)

But where the council advise to a *dissolution* of the ministerial relation, "for any sufficient cause," as that the minister has forfeited his office by misconduct, the party adopting this, or the parish acting under such a result which shall dismiss their minister, would be justified thereby in terminating

the connection and no longer be holden by the original contract. (21 Pick. 126; 7 Met. 497.)

The dismissal of a minister, and the grounds upon which it may be done, open a somewhat wider field of inquiry. In some cases a parish may dismiss their minister without the intervention of a council, and if he seeks to recover his salary upon the ground that they were not authorized to dissolve the contract against his consent, they may show that he has forfeited his office by misconduct, provided it was such misconduct as the courts will take cognizance of. There is, moreover, a class of misconduct of which councils may take cognizance, and which is regarded by the courts as a sufficient ground to justify a parish in voting to dissolve their obligation to their minister, if the council find him guilty, and advise such a dissolution. But this can only be done through the medium of a council. Charges of open and gross misconduct may be also submitted to a council as well as to a court, and if they find him guilty and advise to a dissolution, the finding of the council will be sustained and enforced as conclusive by the courts, unless it can be impeached by unfairness or misconduct on the part of the council. And it may be stated, generally, that if a council, properly organized, has once passed upon a charge within their proper cognizance, their finding will not be reconsidered or reversed by a civil court, unless the fairness or integrity of the council can be effectually impeached. Therefore when a parish undertook to defend against the claim of their minister for his salary upon the ground of misconduct, and it appeared that a council had once heard the charge and acquitted him of guilt, the court refused to rehear the evidence offered. (7 Met. 499.)

The distinction between such misconduct as would warrant a council in advising the dissolution of a ministerial contract, and to which the court would give effect, but would not be inquired of originally by a court, and such as might be proved originally in a court as the ground of forfeiture of office on the part of a minister is this: the one relates especially to his conduct and fitness as a minister, the other to such grosser acts of immorality as affect his general character for honesty and purity of life. The difference is thus stated, "Imprudence, folly, censoriousness, spirit of persecution, &c., were very proper subjects of discussion and animadversion by an ecclesiastical council, but not for a court of justice. They are immoralities, but not such as, *per se*, would defeat a contract of this nature, though exceedingly proper to be considered by a council, if habitual, as sufficient to found advice of dissolution upon. The immoralities adverted to by the court heretofore, as sufficient to justify a parish in dismissing their minister, *without the intervention of a council*, are of a grosser sort, such as habitual intemperance, lying, unchaste or immodest behavior," &c. (5 Pick. 479; 3 Mass. Rep. 181; 7 Met. 499; 24 Pick. 288.) If a council

finds a minister guilty of either of these classes of offences and advises a dissolution of the contract, the parish or society may do so effectually by a vote, and stand justified in so doing in a court of justice. Or, if they vote to dismiss him upon an alleged misconduct of the latter class, and they can prove the truth of the charge in a trial before a court, they may do so without first having recourse to a council.

The same principle applies where it is sought by a parish to dismiss their minister for an alleged failure of duty or a breach of his contract. Either of these may be sufficient to justify the parish in regarding him as having forfeited his office, and therefore voting his dismissal. But here, again, if the charge be of a certain character, it must be first passed upon by a council before it will be considered by a court. If of another, a council may act upon it and their finding be conclusive, or the court may instead of that try and pronounce upon it by means of an ordinary jury. Thus whenever a minister is settled over a parish or society, he tacitly, if not expressly, enters into certain obligations toward the same, which are intrinsic in, and grow out of the relation which he has assumed. Among these is that of preaching and performing such parochial duties as are obviously and essentially incident to his office. And if he voluntarily and unreasonably neglect, or refuse, to do these, it would be held to be such a *breach of contract* on his part, as to warrant the parish in voting to dismiss him, and this may be shown by evidence upon a trial in the civil courts. So if, when he is settled, he holds himself out as being of one religious faith or denomination, and by his previous preaching, or otherwise, induces a parish or society to elect him as their pastor, and he afterwards sees fit to preach doctrines *essentially* variant from those originally professed and preached by him, it would justify the parish in treating this as a violation of his contract duty, and in voting his dismission. But, inasmuch as the law has no test or standard by which to try questions of dogmatical theology, if a question of this kind is raised, and has to be determined, it can only be done through an ecclesiastical council. If they find that there has been a *substantial and essential* change, and advise a dissolution of the relation for that cause, the courts would hold the parish justified in acting in accordance with such a finding and advice. And it may be assumed as universally true, that "in a proper case for a council, their adjudication regularly made is sufficient evidence of the facts determined by them." (24 Pick. 287, 288; 9 Mass. 289, 290, 296; 38 N. H. 510.)

The extent and nature of the power of an ecclesiastical council in acting as a judicial tribunal may, perhaps, be stated with sufficient accuracy by adopting the language of the court when treating of this subject. "An ecclesiastical council is a judicial tribunal whose province it is, upon the proper presentation of charges, to try them on evidence admissible before

such a tribunal. They have no power to dissolve a contract, or to absolve either party from its obligation. They may not only try and determine the existence of the causes which work a forfeiture of the clerical office, but they may also — and this seems to be their appropriate and peculiar duty — give their advice in cases where there is no forfeiture." (24 Pick. 289; 7 Met. 498; 21 Pick. 124; 9 Mass. R. 295; 3 Mass. R. 182.)

No advice of council, however, in favor of a dissolution of a minister's connection with his parish, will warrant them in dismissing him by vote unless it be for causes which are, in the judgment of the court, sufficient. Thus in one case the council voted their advice for a dissolution upon the minister's exclusive course in regard to exchanges, his neglect to reply to communications from committees of the parish, and "his loss of confidence of a *large portion* of his parishioners in his moral honesty and integrity." The court held the two first, if true, no sufficient ground for dismissing him, and that the third was too vague and indefinite to be regarded as a valid charge. (24 Pick. 290, 291.)

The court, therefore, may look behind the adjudication to see if there was a suitable case for a council, whether the members were properly selected, whether they proceeded impartially in their investigation, and whether their adjudication was so formally made that it may be seen that they acted with due regard to the rights of the parties, and that they founded their decision upon grounds which will sustain it. All these, if necessary, must, in the first place, be made out affirmatively, in order to give full legal effect to the action of an ecclesiastical council. (21 Pick. 125; 5 Pick. 478.)

Thus, where the council found that the party charged had been guilty of "*several* of the charges and specifications" against him, without specifying which, it was held to be insufficient. (7 Pick. 162.)

And in this connection it may be stated, that before a parish can call upon a minister to unite in a council, or proceed to call one *ex parte*, by reason of his declining so to do, they must state to him, in general terms, the grounds upon which such a claim is made, that if frivolous he may reject the proposition, and if well founded, may, if he please, resign his office. (7 Pick. 164.) And it may be added, that if a parish vote to dissolve their connection with their minister, unless otherwise authorized by the terms on which he is settled, they will be confined, upon a trial in which he shall claim his salary, to the grounds and causes of such dissolution as were expressed in the vote by which it is assumed to have been effected. To do otherwise would work a surprise upon him. (5 Pick. 478; 2 Gray, 308.)

Nor, as it would seem, would it be proper or allowable for a council to hear evidence against a party on trial before them, if objected to upon any

material charge which had not been, in terms, submitted to them, or been the matter of complaint in the proceedings under which they are convened.

However incomplete this attempt to embody the law bearing upon the power, constitution, and duties of ecclesiastical councils, under the polity of the Congregational churches and societies connected with them, in Massachusetts, may seem to be, the failure to reach a more satisfactory result is partly due to the anomalous character of these bodies in their connection with the civil polity of the Commonwealth. It may be the less regretted from the growing infrequency of the occasions in which their services become the subjects of judicial inquiry, while it is hoped that what is here found may prove to be a safe and sufficient guide in such cases as may hereafter arise.

After the above had been prepared for the press, an opinion of Judge Jameson, of the Superior Court of Illinois, in chancery, in the matter of the Rev. C. E. Cheney, came to hand, which bears so directly upon some of the points which are above considered, that it seems proper to review the same in the light of that opinion.

We do not consider it important that the trial in question was, in form, according to the canons of the Episcopal Church. Nor have we anything to do with the merits of the controversy in respect to which it was had. All that is necessary to be stated has relation to how far courts of civil jurisdiction will interpose to restrain or control the action of ecclesiastical tribunals. The court or council in this case had been convened, agreeably to the forms in use in the Episcopal Church, to try certain charges preferred against a rector of a church within the diocese of Illinois. The charge, if substantiated, was of a character to be the ground of a judgment of disqualification to hold that office any longer. On that ground, and that alone, the Court of Illinois felt warranted to interpose by way of an injunction to the ecclesiastical court to proceed. The language of the Judge is this: "The civil courts disclaim any power or any desire to interfere with the action of a spiritual court proceeding within and according to its canons, the laws and regulations of the Church itself. The old maxim embodied in the 24th Stat. of Henry VIII.—'that causes spiritual ought to be tried by judges of the spirituality, and that causes temporal ought to be judged by temporal judges'—is admitted in its full force in civil courts. And it is because there is here a temporal cause, a right of property, a civil right, threatened by the action of an ecclesiastical court, that this court attempts to intervene itself to protect what is acknowledged to be within the protection of a temporal court,—a temporal right. Where an ecclesiastical tribunal is engaged in the trial of an offender under an act of discipline under the rules and canons of the church; if it proceed according to those canons, a civil court

has no right to interfere. If it transgresses its own rules and regulations, and if the effect of that transgression be to seriously injure the temporal rights of the party accused, the civil courts have the right, and it is their duty, to interfere." The Judge then proceeds to consider the conduct of the ecclesiastical court in respect to the respondent, which court, in the language of the Judge, is "in this country nothing more than a mere voluntary association of individuals." The respondent had objected that the complaint on which he was called upon to be tried did not proceed upon any one of the grounds required by the canons of the church, that his right to challenge the court for favor, and to inquire of it if one or more of its members had not expressed opinions of his guilt, had been denied him, and that the complaint against him specified no time or place when or where he had been guilty of the matter charged. For these reasons, and because, if allowed to proceed and depose the respondent, he would be without adequate remedy or relief, the Judge enjoined the court from proceeding any further in trying or determining the questions involved in these charges. And in respect to one of the reasons, the language of the Judge is: "This right of challenge was overruled, and I may here say that, according to the best legal authorities of the church itself, it was wrongly, and I might say even was oppressively overruled. There is, probably, not in the world a tribunal, certainly no civil tribunal, and I doubt if there ever was before a court Christian, that overruled summarily an objection of that kind." It only need be added, that, in applying principles so obviously just and well founded as these, the law knows no distinction between Congregational and Episcopal systems of church polity.

It belongs not to Ministers Authoritatively to direct or to impose upon any agrieved Persons, to whom or to what churches they shall address themselves for Counsel. Especially 't is improper for such Ministers as have already been Concerned to nominate a future Council, who will be like to nominate such as they apprehend will Confirm what they themselves have done.

INCREASE MATHER.

WORSHIP AND ARCHITECTURE.

IS ANY ESSENTIAL DEPARTURE FROM THE SIMPLICITY OF OUR ANCESTORS DESIRABLE IN OUR PUBLIC WORSHIP OR CHURCH ARCHITECTURE?*

IN attempting an affirmative to this question, I am comforting myself with the hope that that position will be found not quite so remote as at first it might seem from the more usual and popular negative. In its terms, the question before us concerns "any *essential* departure from the *simplicity* of our ancestors"; yet the word "essential," which has a sound so specific and decided, has in this connection a sense which varies widely in differing minds. To very many, *any* departure from the usage of their childhood, their inherited usage in things sacred, will seem an "essential departure," — confessed, perhaps, as in itself non-essential; yet sternly resisted by reason of what is supposed to be its hidden significance of change and overthrow. Now a debater must be allowed some liberty in defining his position on a question whose terms were not of his own selection; so I beg to declare that any "departure from the simplicity of our ancestors" which I argue now, is in my view to be called "essential" only in a somewhat loose and popular sense. If it be shown to be a departure "essential" in the strict sense that it either is, or works, the reversal of any vital principle of the faith or the order which are our majestic heritage, then, with you, I refuse it utterly. Our Puritan churches stand with a front as unbroken and as stern to-day as that with which they stood in any day of the fathers, against any change, however seemingly slight, whether of theory or of practice, by which it may be sought to lift the Ministry out of the simplicity and Christlike dignity of their office as servants, into any priestliness above the brotherhood; or to endue the sacraments with any magical or mechanical grace; or to attach to any forms an importance rivalling that of the spiritual truth. Further, the question as proposed refers to "the simplicity of our ancestors." That is a point which we must settle with History. As we remember the strict ecclesiastical proprieties of worship in the olden time, — the deacon's pew, the carefully graduated scale on which the magnates of the parish were assigned their seats, the reverential rising of the congregation as the clergyman passed up the aisle, their standing with equal reverence after the benediction till he had descended and made his exit from the sanctuary, the almost universal attire of gown and bands in the pulpit (of which "simplicity" some few traces remain even to our day), the adornment of their meeting-houses, which,

* Read by appointment before the Alumni of Andover Theological Seminary, July 21, 1869.

though plain to our eyes, were unquestionably the most ornamental and the most expensive of *their* buildings, public or private, — as we remember these things, we may find some room to depart from “the simplicity of our ancestors,” without sacrificing the simplicity which belongs to *us* in our time and circumstances; we may find that the simplicity of one century in modes and forms cannot be a rule for any other century, unless that simplicity be, not an incident and a proportioned product of its times, but some part of a permanent vital force, some necessary element in a system of creative moral truth which has the right, and which has shown the power, to dominate the centuries. So far as “the simplicity of our ancestors” was thus a vital principle in the fibre of their strong, deep, and commanding faith, so far let us hold it closely, even as we hold the blood which has flowed from their veins into ours; but for this it is not needful that we live only in their homes, ride only in their stage-coaches, worship only in their meeting-houses, or in any sort wear our grandfathers’ and grandmothers’ clothes, unless they fit us.

But the argument on the other side may be, that in things ecclesiastical they do fit us, — that, as a whole, no other usage or apparatus than theirs can be so comely, so safe, so profitable for the churches of our day. No misrepresentation of those who may hold this view is intended: it is conceded that *they* will claim some liberty of divergence from ancient custom, and of adaptation to present needs; the question between them and us involves, not the principle of divergence, for we both diverge, but only the extent to which the divergence shall reach. Let me, then, state a position which, though in terms only a qualified affirmation of the question as assigned, shall yet be a practical affirmation of the question really at issue before the public mind; let me adduce *some considerations which show the desirableness of a decided departure, in many particulars, from the modes of our ancestors in public worship and church architecture.*

I. In general, it may be asserted that *modes of worship are by their nature variable.* As God has seen fit to require no special architecture for Christian sanctuaries, so he has established no special mode for Christian worship, lest such a form given from God should draw to itself the reverence due only to the truth which it enshrined; lest thus it should paralyze the gospel which it was meant to enforce. Moreover, God set up his Zion in a world whose history and experience were not to be stereotyped for all ages, so that they could well be met with only one mode of proceeding by his Church; but in a world progressive through cycles of educational experiences, — in a world whose history, swinging like the ocean in the vast vibrations of the tides, and whose development, swelling now through these channels, then through those, was to be reached, touched, and guided at every point by Christ’s agent, the Church, which, therefore, was not to

be restricted within any one set of modes, but left free to meet with varying forms the various wants of a humanity whose phases changed with the boundaries of territories, and with the flight of centuries. How plain is it, then, that God did not desire that his Church, of any age, should, on the one hand, blindly inherit the methods of any antiquity, and, with mere prejudice against change, walk in the exact steps of the fathers or the grandfathers; nor, on the other hand, with mere thirst of novelty, run rashly into paths unfit. Worship should lift up to God the voice of the Church out of her *present* estate; and it should hold forth to man the gifts of Christian instruction, and guidance needful for the life of to-day. Following this rule, the Church will need to retain many old usages, both for their natural fitness and for their power upon the mind through hallowed association; but she must beware of retaining too much, even as she must beware of changing too much; for the adherence to usage, merely because it is and has been long established, will lead straight into a formalism, a worship of, and a trust in, some outward thing as narrow and cold and dark as any of the historic dungeons in which whole sections of the Church have been confined. We of the Puritan stock boast of our freedom from formality; we claim a system without rigor, flexible in its simplicity: perhaps we need to beware of making our supposed formlessness itself a form, and of erecting our very simplicity into rigor. Thus far we seem to have avoided this danger; for, indeed, the question which we are discussing has been brought to issue in practice, and has had an unmistakable decision on which I might rest the whole discussion. Changes already actually made, and cheerfully assented to by all, are as essential and as wide, and would have been so regarded by the fathers, as any changes which are now being urged upon us with any hope of success. Why do we ask, "Ought we to depart from the modes of our ancestors?" We have departed from their modes, and we have done it in obedience to their free and vital principles. Lead them, next Lord's day, out of their seventeenth century into this: place them amid any one of five hundred of our known and honored Puritan congregations, and ask *them* whether these Gothic and aspiring sanctuaries, many of them crowned with the shining cross, are after their ideal of a meeting-house? From what Puritan pattern have we the tracery of our stained windows, whose coloring would, to their eyes, have reflected the hues of the scarlet woman? How would they bemoan the luxury which cushions the sanctuary as though it were a lounging-place, and floods it with furnace-heat as though the fervor of the truth were not enough? The flowers on the pulpit and communion-table would bear the fragrance only of Popery to them. Would not the plaint and thunder and tremor of our organs be to them a sensuous abomination,—each organ a gift of the Greeks, and to be

feared, — a chest contrived with satanic cunning to bring indecorous noise into the house of God? What would they say to our choirs with their elaborate, dainty, artistic music? As to that, what can we say? The Bibles in our pulpits they would indignantly order away, lest a paper book, leather-bound, should draw the reverence due God and his spiritual truth alone. Hearing our ten-minute prayers and comparing them with their mighty hour-long wrestlings with the Angel of the Covenant, they would wonder whether we had not yet learned, or through disuse had forgotten, how to pray. At the close of the services they would ask wherefore we had dispensed with the sermon, — not having recognized our half-hour oration as much more than a somewhat flighty and ornate announcement of a topic, from which *their* preachers would have gone on to draw marrow of theology and pungency of application through an hour beyond. And our tender and consoling service of prayer and hymn at the burial of our dead would be their detestation, as savoring of prayers for the departed after the most perilous fashion of Popish error. To ask whether we should or should not depart from the modes of our ancestors in worship, is as though we asked whether we should or should not ride by steam, talk by electricity, and read the daily newspaper. If their modes be our rules, then we all have gone astray backward. Already we are lost sheep.

But it may be said that all this supplies argument against further departure, since such wide changes from ancient usage are enough. But the world has not suddenly stopped moving in our day; and the changes which its progress necessitates must go on with this generation as with those preceding. We are too obedient children of our fathers, cut too fully on their pattern, to consent to imprison ourselves in any usage in externals merely because it is a usage. They set us the example of reforms to meet the times. Who shall hinder our following it? Certainly not they.

II. As presenting a second general thought, having its minor heads, I remark, *The progress which has been made in the great conflict which the Church is waging with fundamental error, is sufficient to warrant us in attending to some points to which our ancestors wisely, necessarily even, gave little heed.* Our fathers were warriors of the Lord. They "were baptized into Christ in the cloud and in the sea." They were mail-clad, sword-wielding, vigilant, and stern. They could afford to risk nothing, they could turn aside for nothing, in their great fight with superstition. They had a warfare, and were "strained till it was accomplished." Non-essentials became essential to them. As the Lord's soldiers, in his fierce battle, they trampled the gardens of society, and were careless of fine social structures, and despised amenities, and pitilessly overthrew whatever beautiful or noble thing might be used as cover for some lurking spiritual foe. Thence it came to pass that they overthrew nearly everything which they came upon, from

the throne of England down. And this is their honor. Had it not been for this, neither our loved Zion nor the fair fabric of our civil liberties would have risen on these Western shores. But the liberty which they won for us, the social security and quiet, which testify also to their constructive power, we now propose to use in securing some of the things which they, in the rush of battle and the haste of reconstruction, were compelled to omit. We propose to plant gardens and orchards on the land which they redeemed, and to eat the fruit thereof, and praise the Lord. On the strong foundations which they laid we propose to build the Lord's House in such beauteousness as would, indeed, have been out of place in their day, but as is fitting to the time and the work which the Lord gives us. Do you say that the same battle is upon us as upon them, — that vigilance and sternness in the same direction are required? I deny it. The warfare may be *equal*, but its fields and its specific demands are not the same. He can have but an inadequate idea of the grandeur and difficulty of the work which our fathers wrought who likens our day to theirs. Any one now can fight superstition: then only hearts of iron could even begin the fight. The Popery of our day is scarcely more than the showy dress and brave-seeming armor of that Titanic form of evil with which our fathers were called to strive. Not the Puritan Gospel alone, but all modern science, and the whole light of our civilization, and the very atmosphere of our century, is against Rome. Not Popery, but infidelity, atheism rather, is the foe of the Christian Church which *we* must meet. While the Devil is scaring us with the Pope, who is a paralytic, wobegone old gentleman, just now piteously summoning a Council, claimed as œcumenical, to help him in his confessed weakness, — while consequently the heavy artillery of the faith is aimed towards Rome, which in this country is not so much a religion as a tool of political jugglery, — Naturalism, Pantheism, Hindooism even, are quietly invading our educational fortress, seeking to tamper with our science, and to capture our culture and refinement. I do not know that they have made much progress as yet; but this seems to be the great battle now to be joined. Very different was the great fight of our fathers.

1. One of the noticeable features of our day is the *growth of taste and of æsthetic culture*. Our ancestors neither would nor could pay any regard to taste, especially in things ecclesiastical, except to curse it for the infernal snare and agency of corruption, which in their day it was. But in our day it is not so entirely evil; and we should only weaken our cause by calling it hard names unduly. It is far too broad a theme for me to argue now; but I leave this simple proposition to argue itself, standing or falling on its mere statement — *Taste, art, and æsthetic culture may be and ought to be sanctified to Christ; the Church can and should use them with other*

implements in her great work. Can any man deny this? He must be a brave man. He must be ready to raze to the dust our goodly piles of sacred architecture; he must be ready to silence all sacred oratory, whether in the living voice or in the grand and living echoes of a cultured Past; he must be ready to hush all music with which the heart throbs as with inward pulses, and the soul rises as with wing-beats toward God; he must shut out all poetry on which, as on a chariot of fire, the psalmists and lyrists, and with them the whole Church of all ages, have been born through celestial air. If no man, not even a Quaker, can be found brave enough thus to expel all art from worship, *then* we have a right to claim for it a place, a power, a use, in the House of Prayer, such as it had not with our ancestors, — a place, power, use, carefully guarded and made subservient (for the art-element, like everything else, needs watching), but still real and honorable. Indeed, we are forced to this by the pressure of the age. If we do not lay hands on art and taste, convert them, ordain them and put them under regulations in the Church, they will either rush in unbidden with impudent intrusion, or they will be led in in the guise of a silly sentimentalism, or of an impertinent worldly show, which will at once despoil them of their proper power and beauty, and degrade the Church. If you do not give men the right æsthetics in the Church, they will sooner or later take to themselves the wrong. If our ancestors had had time to train themselves and us in this neglected department of Christian æsthetics, we should not now find in churches claiming the Puritan ancestry, but refusing the Puritan faith, such weak, sentimental burlesque of Divine Worship in the interest of pretended art, — Latin masses, yea, Italian love-songs instead of hymns of lofty and humble and hearty praise; and “The Lord’s Prayer” chanted delicately by four voices from behind the organ, or from within some ante-room for theatrical effect, instead of being the utterance in plain and honest voice of every man, woman, and child present. How can we avoid noticing that our rhymed and metrical hymns are attempts, not characteristically successful, in the direction of elaborate art? Perhaps we do well to use them as largely as we do; but in so doing, we certainly misapply terms if we claim simplicity for our worship. A prayer in toilsome rhyme, rhythm, and metre may be a very good prayer, but it is *not* simple in its form. It is a liturgy, and a liturgy of the most artistic kind. In arguing for changes from the Puritan modes, I am not arguing for them in the interest of art, but in the interest of worship in the use of art. Beauty, as mere beauty, has no right in the sanctuary: we want no prettinesses there; but if art and taste can be put forth as the plastic fingers of truth and faith to fashion the heart into nobler divine likeness, then that we demand. If you say, “Our fathers had it not,” we answer, “So much the worse for the fathers! We do not happen to be our fathers;

but we are somebody else's fathers ; and we wish to transmit to our children the estate which we have inherited, improved, enlarged, beautified, according to whatever capacity God may have given us." At least there should be enough of the old Puritan obstinacy and impatience under human restraint to lead the New England Churches now on both sides the Alleghanies and by either ocean, to assert each for itself, its liberty under Christ, and under our flexible system, to conduct its worship in any such decent sort as may seem to it most profitable for the local congregation whose spiritual wants it aims to supply.

2. Among those *uses* of worship of which our ancestors did not feel the need, and which indeed were foreign to that imperative work which they had in hand, but which are rising to importance for our day and our work, is that of *gathering into unity the too much scattered Christian brotherhood, of expressing that unity in our common worship* ; and of ranging the Puritan churches visibly, as they are in fact, in the historical line of the universal and age-defying Church of Christ. We ought to thank God that whereas, in the times of our ancestors, purity meant protest, reform, even revolution and overthrow, — in our day it may at least begin to mean union and building up. We must not demand that the Church Catholic shall come in all particulars into our fashion, nor that all men in every clime and age shall be Puritans. Even though we still stand out in noble and continuous protest against all which we deem unworthy or unsafe in the theory or the practice of the great cognate branches of Christ's historic Church ; even though we refuse to surrender one iota of our vital principles in any compromise, or for any object, the question arises whether in things non-essential, in modes and forms, we may not safely, and should not in Christ's charity, yield some points of our loved and treasured usages as a sacrifice to the general peace and sweetness of the Church universal. If our worship shall sometimes seek Heaven on the wings of that noble hymn, the "Te Deum," hallowed by fifteen centuries of Christian usage, if our sanctuaries shall resound with the "Gloria in Excelsis," which carries still the echoes of the half-century succeeding the death of the Apostle John, might we not therein both add to our worship that massive and simple dignity which too often is lacking in the feebly artistic rhymes which groan along the pages of our hymn-books, and emphasize more fully to our own consciousness, and before a doubting world, our oneness with the general Church ? If our prayer should, on occasions not too frequent, voice itself in that tender and sublimely simple "Litany" which is our inheritance from the early Christian ages, if we should at times stand and declare our faith in the words of the "Apostles" or of the "Nicene Creed," might it not, since externals have great force with the mass of men, might it not help us into a clearer union — not organic but spiritual —

with Christian brethren, and help them into greater charity toward us? Is it said that our ancestors would have frowned on any such compromise even in externals? Doubtless they on earth would, but would they *in heaven* be greatly grieved thereby? Because our ancestors were driven of the Devil into a fortress where they made grand fight for the Lord, and held for him one province against the world's ungodly empire, are we therefore as Christ's servants to cultivate their provincialism evermore? In national affairs the tendency of modern civilization is toward assimilation of different peoples, the breaking down of ancient barriers, the exchanging of products, the opening of all nations into one humanity. In this the strongest and most civilized take the lead. We, the Puritan stock, think ourselves strong in the faith; let this be granted for the argument's sake, and are we not strong enough to follow the Apostle's precept, "We then that are strong ought to bear the infirmities of the weak and not to please ourselves"? What though our tastes be not pleased by any compromise of non-essential modes? Shall we who boast of our largeness, liberality, and liberty, who claim to hold all externals loosely that we may concentrate strength on the essentials, whose system is flexible and elastic as the others are not, — shall we press our provincialisms, not only of principle, but also of form, so pertinaciously, and to such extremes as to insure the perpetuation of animosities which the Church ought now to dismiss, that it may move in the grandeur of its unity to the conquest of the world for Christ?

3. *The natural development of the congregationalism, rather the individualism, for which our ancestors stood, leads us logically to some change in our inherited modes which shall admit more general participation of each worshipper in the services of the sanctuary.* Thus, also, shall worship itself become more real, and more prominent. Too much, in proportion, is now done by one man in the pulpit, and by four or by twenty people in the choir. The way should be opened for the congregation to take part. Some portions of the praise, and by the same argument some portions of the prayer, should be common to all voices; else we shall grow critical, fastidious, elegant, sentimental, studious of fine artistic general effects, rather than worshipful, with an individual simplicity and directness before God. Do you say that all forms are dangerous? I reply that we have now a form which, practically, binds us; which either silences or tends to silence the vast majority of our worshippers; which, while possibly suited to the strong, the gifted, the highly spiritual, is unhelpful to the weak, the young, the uninstructed; which in worship magnifies the pulpit and the choir, and represses the congregation, and overshadows the individual worshipper, — a form which is itself a minor peril, and which, if we cling to it as to something sacred and inviolable, will add to the peril of coldness, and

the repression of a hearty individual worship, the darker peril of formalism, against which we ought to consider ourselves sworn by the very ancestry which we boast. Any decent and simple modes by which our public worship can be changed from its present tendency to be a performance *for* and *to* the congregation, to a tendency to be the direct act of the congregation toward God, will help us as a denomination in dealing with the masses of mind which we ought to influence for Christ. I am not advocating prettinesses in God's house, nor any ornamenting of Christian services for the sake of ornament: the spirit of Worship, if we but give it course, will move in its own sufficient dignity and beauty. Nor would I advocate any rash changes, — the crowding of new usages, themselves desirable, into unprepared parishes, or in unfit circumstances. That would be to endue the forms of worship with a disproportioned importance. The needful changes should come naturally and as a growth; and not so much in the working out of any general theory, — which is often a specific impertinence, — as in the meeting the practical wants of any given community. Some congregational singing; some congregational praying, at least in the use of the "Lord's Prayer," and perhaps, only occasionally, in that most devout and tender Litany, which far antedates the Apostasy of Rome; a setting aside of *some* of the elaborate artistic odes of uninspired men, in which too often devotion is painfully hampered with rhyme and metre which are not poetry, while the accompanying music walks captive in the fourfold chain of an intricate scientific harmony, — a setting aside some of these for the Psalms inspired of the Holy Ghost, and to be uttered as their structure demands, responsively in grand and simple unison of voices; and, though this is of less moment, the "Apostles' Creed," in which all may openly declare their faith, — any one or more of these features introduced as the need might show itself, and the time might serve, would tend to make our worship *truly* congregational, common, and individual. In most cases, doubtless, the joining by the congregation in the Lord's Prayer, in the singing of hymns, and the responsive utterances of Psalms, would suffice for the demands of worship. Whatever be our form or lack of form, our endeavor should be that the services of God's house should stand in tender beauty, and in massive strength; and in all the grace and presence of the Lord Himself, to whom be glory in the Church throughout all ages. Amen!

CHURCH ARCHITECTURE AND WORSHIP.

"DO THE PRESENT CIRCUMSTANCES OF SOCIETY DEMAND ANY ESSENTIAL DEPARTURE FROM THE SIMPLICITY OF OUR FATHERS IN THE STYLE OF CHRISTIAN EDIFICES, AND THE FORMS OF WORSHIP?" *

By "our fathers," we understand the ministers and members by whom the Congregational churches of New England were founded and sustained during their first two hundred years.

The "simplicity" to which we have reference consists in something which has been common to these churches during their past history and which has been characteristic of them. Evidently this is no one narrow outward form, — for their fashions differed among themselves as much as ours do, although undoubtedly all within the circle of certain pretty well defined limits. But what we mean to say is, that it was the singleness and simplicity of one great central *idea*, manifesting itself through a general similarity and still a quite large diversity of details.

What then, we ask, was that *idea* in which their "simplicity" chiefly consisted, upon which at least it was founded?

It was *an endeavor after the most direct, most effective contact of the simple gospel with the mind and heart of both preacher and hearer*. This was the idea which, through all changes, they were to make manifest in their religious worship. They did this by certain arrangements of song, and prayer, and preaching, — in such edifices as they could from time to time erect which should be at once convenient for holding their families and for carrying out this idea of the gospel.

We are not to imagine they made no alterations to meet the transitions of their times. Although the panorama of human life may not have shifted quite so fast in their age as in ours, still the scenes were certainly moving. The forms and style of the fathers' two centuries were by no means of cast iron. Whoever will look at a plate, or read a description of the meeting-houses of 1630, and then of 1730, will find very different buildings and modes.

Our inquiry regards, it will be observed, *essential* changes in forms and style, not subordinate changes; not any of those alterations, whatever they may be, which, keeping pace with the advancing generations as they come up each into its own share in human affairs, however striking they may appear to a superficial observer, are not half so great as the incessant

* Read by appointment before the Alumni of Andover Theological Seminary, July 21, 1869.

mutations in all other fashions, — and provided always they remain consistent with the one central idea.

Those secondary movements were continual with the fathers. In fact, they often had more of form and stateliness than we have. If any one chooses to wear the scholastic gown and the minister's bands, he will only be doing what was common in all this neighborhood. When the whole congregation rose and stood while the pastor passed down the aisle, and the inhabitants were seated in church according to their local dignities, there was much more of style and ceremony within the old meeting-house than we know. We have grown in some respects more simple, more plain, than the fathers were.

The grand idea was always expected to work itself out in its own way.

Regarding *Church Architecture*: The first generations were obliged to put up the most inexpensive buildings. I have seen a drawing purporting to be the first meeting-house of the first church of Boston, — a rude, one-story, thatched roof, log or planked, shed-like structure. I certainly much prefer the style of architecture of the present "First Church" in stone recently erected on Berkeley Street. I presume the original builders would, if the choice had been given them.

There are many variations which are not any *essential* departure from the simplicity of the fathers, — changes which need not infringe upon the singleness of their great and just purpose, but may the rather assist its better development in a new and altered state of society. Bareness and meagreness are not necessary. They may have been common in times of straitness and penury. In a very few instances they may have been regarded a "bonum per se."

But so have an improved and elevated style followed upon better circumstances. We hope they always will.

Comfort, convenience, durability, taste, proportion, beauty, the education of a community by chaste artistic designs, the best materials, a careful construction, an elaborate finish, — all these we hold to be, within moderate bounds, not only no essential departure from the simplicity of the great Congregational idea, — but these were not unknown, in their measure and in the style of their times, to many of the old meeting-houses.

Churches have been pulled down in New England towns, that were built a century or a century and a half ago, to give place to new structures not nearly so fine for these times as those old meeting-houses were for their day. The carved woods, the turned rails and posts, the decorated sounding-boards, the antique wainscoting, the old-time structures with their grotesque ornaments, cost more pains, a larger proportion of money, and, in comparison with the ordinary style of other edifices, were really every way more exalted than our stone churches, with stained windows and great organs.

It has often been the rule in New England for the people to build their church as well as they could, each generation after its own fashion. We hope to do the same in future.

The fixed nucleus about which to group our church architecture has been, not a style like a barn, but a convenient place from which to send forth divine truths into a community. The form is what has always been movable and according to the notions of the age. We are to hold fast to the old *idea* because it is the true one, but we are to give that idea a habitation in the way that shall combine the utmost of fitness and opportunity for the work to be done.

What we would say respecting church architecture then is this. No departure from the singleness of the fathers' idea of what churches are built for, but great flexibility, depending on location, people, means, surroundings, as to the method of embodying that idea in any particular edifice.

One of the last places to begin to be parsimonious is on a house of worship! and this has been the testimony of the best part of New England hitherto. It will not be running in the face of past teachings to keep to this. But whatever offends the idea of preaching and hearing is out of place. Whatever style is introduced to cultivate the notion of a priesthood and a sacrifice that must be repeatedly offered; whatever is contrived for a spectacular exhibition, like many of the great cathedrals with their huge columns, behind each of which you might hide the whole of some of our congregations; whatever is built for rivalry and show; or for the accommodation of lolling luxuriousness; or for the mere gratification of the æsthetic faculty, like the superb Greek temple; or for the worship of the human intellect on the plan of our rationalistic reactionaries in the modern Athens, who are for reforming us all back into Paganism under the shadow of University walls,—in short, whatever forsakes or forgets or puts out of sight the one aim of the fathers—to have the *gospel* PREACHED, and preached where it could be *heard*—is bad in church architecture. And whatever makes the preaching of the gospel more forceful, and the hearing of the gospel more convenient for the greatest number of a given community, is good in church architecture and is accordant with, and not opposed to, the system of the fathers.

Turning now from the edifice to the *Form of Church Service*: Here also, retaining the simple idea of its uses, we hold, on the hitherto established and recognized principles of the Congregational churches, a large liberty and a wide range. You may have the doxology at the end or at the beginning, or both. You may rise or you may sit when you sing. You may stand or you may kneel in prayer. You may read the Scriptures responsive with the minister, or he may read it to you. You may join in

heart in petitions you have not before heard, or you may have each Sabbath some one or more specific and prepared forms of united supplication. You may draw up your own method of church service, or you may fall in with any of the various methods about you. All this Congregationalism teaches, and the custom of the fathers teaches, is not essential. Use your liberty. Only do not so use it as to injure another. And, if you can possibly help it, do not so use it as to hurt any weak conscience. Still use it. You are not fettered. You must choose for yourself. Select the very best: But whatever it be, in order not to depart essentially from the old standard, our form of worship will adhere to these few leading principles, viz.:

1. It will keep prominent the thought of *personal accountability*, and of *personal communion* with the Great God. It will not dissolve away the individual into a promiscuous mass whose confession of "us miserable sinners" will not mean, and will never be understood to mean, anybody in particular. It must be individual confession and personal worship.

2. The form of our service will always keep prominent also the idea of *instruction* in religious things. It can never be allowed, on our principles, to degenerate into platitudes, or mere exhortation.

3. It will also hold a high place, if it keeps up the method of the elder times among us, for the *imperial application of Christian precepts to practical life*. And then

4. For the most direct and forcible appeal to the individual conscience and heart. If we bear these principles aloft, I think we shall not depart from the fathers in ordering our mode and succession of service just as an enlightened, quick-eyed, Christian common sense and a cultivated spiritual taste shall find most subservient to the great end of honoring the Master, and edifying the saints, and persuading the multitude.

We must judge for ourselves. We may change with the times. We need not be afraid of something new. We are not obliged servilely to copy one another. Practically to proportion our services just right is a work of care, of difficulty, and of experiment. The fathers made some grave mistakes, e. g. when they excluded the reading of the Scriptures from the pulpit. We should be extremely foolish if we copy their mistakes because they are theirs. And we should be breaking the higher rule of their more consistent and noble *principles* in attempting to follow some parts of their own halting practice.

We also have faults. A want of reverence in those who come to some of our churches is one. It is a disgrace to any churches, of whatever order, when people who know better show little good manners in church. But no essential alteration of forms would remedy this. You have to change the people, not the modes of service. It ought to be remedied now, what-

ever are our present forms. It is in some of our churches, and nowhere are more devotional worshippers than in many of our most distinctive congregational assemblies.

Another evil is, a lack of attendance by a multitude who belong to us. But the cure for this is not to be found in any essential change of our forms. If we were to adopt, in full silk and purple or scarlet, the millinery system, it would add nothing to us. The reason why the ritualistic movement, in its new spasm of life, calls out so large numbers is, first, the novelty of it. And, next, the actual earnestness and the real enthusiasm which, strange as it must seem, do illustrate and light up this energetic revival of lawn and candles. And, thirdly, it owes a large part of its ephemeral success to — what we should do well to copy — a considerate care for the poor in personal visitation and charity. With the same vigor and enthusiasm, and the same self-denying devotion, on the part of the members of all churches, to the lowly and destitute, and the afflicted, which some of the ritualists are reported to exhibit, our simple services, without any striking change in our forms, would accomplish much more, and hold on to what is gained much more permanently.

The truth is, we must all supplement our public services in private with kindness and sympathy, — not with condescending and patronizing ways, but with sincere, manly, human, gracious sympathy. This is what our times demand. Not any radical revolution in our *mode* of church architecture and church service, but more of *service*, more of the manifestation of His Spirit who came not to be ministered unto, but to minister. We want a *using* of the gospel. We need to take the precepts of the Word down from the pedestal of the pulpit and out from all forms of the sanctuary, and to carry them with brotherly love to the waiting, perhaps sighing, hearts. Let us thank God and take courage that this is already, to so large an extent, the work our churches seek to do, and let us press forward in the good way. We want a warmer welcome of the people, by the people of the churches, to the services as they are. We want a looking after the neglected, and the ignorant, and the unaccustomed, — not only the poor or the sick, but the stranger, the diffident, the mistaken, the wandering, — some attention paid to them to induce them to frequent our churches, and then, when they come, some courteous greeting, some friendly welcome.

We require — what the fathers placed first — that church architecture most, where “all the building, fitly framed together,” is seen to be “a habitation of God through the Spirit.”

.ANCIENT CONFESSIONS OF FAITH AND FAMILY COVENANTS.

THE Confessions and Covenants here printed (transcripts from the Records of a Church of Christ, in Westerly, R. I., 1752-1756) are thought to be unique. They certainly are curious specimens of ancient usages, and are worthy of preservation and study.

There was in Westerly, R. I., as long ago as 1742 or 1743, a "Presbyterian or rather Congregational Church of Christ." Its pastor then, or at a later date, was the Rev. Joseph Park, a graduate of Harvard in 1724. A few miles west, on the other side of the Pawcatuck River which there separates Rhode Island from Connecticut, were three churches of the "standing order." In the first church in Stonington, Rev. Ebenezer Rossiter was pastor from 1722 to 1762. In the East Society, Rev. Nathaniel Eells in 1733 began his ministry of fifty-three years, and in the North Society Rev. Joseph Fish was pastor from 1732 to 1781.

Difficulties arose in the church at Westerly which led Mr. Park to move for a dismission from his pastoral office, and it appearing that a greater part of the standing church were disposed to grant the request, twelve persons — nine female and three male — withdrew from the church by letter, June 2, 1751, with a full recommendation to other churches or to be a distinct church if the Lord should open the way for it. The meeting-house seems to have been under the control of "the Commissioners for the Indian Affairs" in Boston.

On the causes of this separation I cannot give much light. The colonists were certainly not in sympathy with the "Separates" who had been withdrawing from the churches of Connecticut during the preceding decade. They did not differ in doctrine from the first church, nor refuse to hold communion with its members; but they did complain that the first church was "too inclinable to give up the gospel ministry."

Mr. Park soon left Westerly for Southold, L. I., but his family remained behind, and, partly on their account, the colonists were invited to meet at his house for divine worship every Lord's Day, which they agreed to do except when opportunity was afforded to hear the word preached in the house of God.

As early as July, 1751, these twelve persons entered into an explicit covenant, sufficiently ample to constitute them a church, though they did it without advice of a Council, and with a feeling on their own part that the time had hardly come for them to be incorporated into a church. However, they transacted business, received and dismissed members, appointed officers, and discharged other ecclesiastical functions. Mr. Eells, Mr. Fish, and other ministers gave them occasional aid. Mr. Park was often providentially with them, and finally accepted a call to be their pastor. May 23, 1759, it was voted to invite the three Stonington churches and their elders, and the church in Kingston and its elder, to assist in the installation of Mr. Park, on the 22d of the next August. He seems to have remained in office for several years, but the subsequent history of the church and its pastor I am not able to give.

Some of the records of this church have been preserved, transcripts from which are here given for the sake of illustrating the usage of that day, especially in respect to the mode of receiving baptized persons to full communion in the church, and of recommending members by letter to other churches. It was once common for candidates to present original written confessions of their belief.* What is here remarkable is that they were

* See an article on Confessions of Faith in the *Congregational Quarterly*, IV. 179-191, — especially pp. 181, 182.

preserved and recorded. Lechford's Plain Dealing describes the usage of a previous century. At the reception of members "the Elder turneth his speech to the party to be admitted, and requireth him, or sometimes asketh him, if he be willing to make known to the congregation the work of grace upon his soul; and biddeth him, as briefly and audibly, to as good hearing as he can, to do the same. Whereupon the party, if it be a man, speaketh himself; but if it be a woman, her confession made before the Elders in private is most usually (in Boston church) read by the pastor who registered the same. . . . Then the elder requireth the party to make profession of his faith, which is also done either by questions and answers, if the party be weak, or else in a solemn speech according to the sum and tenor of the Christian faith laid down in the Scripture."*

The family covenants, made and renewed, will be read with peculiar interest.

E. W. G.

I. RECEPTION OF MEMBERS ON CONFESSION OF FAITH.

LORD'S DAY, February the 16th, 1752.

This day the desires of John Gavit (son to Deⁿ Gavit) were propounded to come to the Lord's Table and under the special watch of this society with Joseph and Benjamin Park who were propounded some time ago.

By CHRISTOPHER SUGAR, *Clerk*.

Febr^y the 19th, 1752.

The Rev^d Mr. Joseph Fish preached a sermon to us at Rev. Mr. Park's house from Luke the 17th & 21st, and publicly propounded to come to the Lord's Table Benjamin Park and John and William Gavit (sons to Deⁿ Ezekiel Gavit), but referred the fixing of their standing in the church and under the watch of this society to the Rev. Mr. Park, having declared to us before that he had not light to determine whether we were a regular society or not.

LORD'S DAY, March the 1st, 1752.

The Rev^d Mr. Park, come from Long Island, came and gave us a sermon from Col. 3; 3 & 4.

LORD'S DAY, March the 8th, 1752.

The Rev^d Mr. Park finished his discourse from Col. 3d and 3 - 4 v., and received to the Lord's Table and our communion the children above mentioned, Joseph and Benjamin Park and John Gavit, and William Gavit being detained by sickness, and administered the sacrament of the Lord's supper to us, and Deacon William Pendleton desired to commune with us, which was granted.

LORD'S DAY, March the 22nd.

The Rev. Mr. Park being returned from Boston, at the desire of Deacon Pendleton, preached at the meeting house from Jer. the 2d, 2, and admitted

* Quoted in *Bibliotheca Sacra*, XXV. 202. For memoranda respecting relations of personal experience, see *Am. Qu. Register*, XII. 237 - 239.

to full communion William Gavit upon his public assent to the following declaration which hath been jointly offered with Joseph and Benjamin Park and John Gavit.

Jemima York and Ruth Sugar and Anna York were propounded for full communion.

CHARLESTOWN, December 19th, 1751.

We the subscribers do earnestly desire admission to the Lord's Table and to come under the special watch of the society of God's people in this place which have lately been dismissed from the church of Christ in West-
terly.

We believe there is one God in three persons, Father, Son, and Holy Ghost, into whose sacred name we have been baptized, which solemn covenant obligation we do heartily own. We believe the Scriptures to be the Word of God, and we find by experience that God's Word is true and that we are, as that testifies of us, sinful and miserable by nature and practice, Psalm 51 - 5, Psalm 58 - 3, but blessed be God who has found out a way to save such poor lost and undone sinners as we find ourselves to be, by sending his Son, the Lord Jesus Christ, to take our nature upon him, and in it to fulfil and answer the demands of his law which man had broke and to give his life a ransom for us, Rom. 5 - 8, and that whosoever believeth on him shall not perish but have everlasting life. We believe, Lord, help our unbelief.

We think it our duty (finding it to be the command of Christ, Luke 22 ; 17 & 1 Cor. 11 ; 25, 26) and dare not any longer neglect to confess Christ before men. We therefore offer ourselves to the communion of this society of God's people, whose confession of faith and church covenant we consent unto, begging to be accepted of and watched over by them. Intreating the prayers of God's ministers and people for us that God would grant us grace to adorn our profession by a wise & well ordered life and conversation, and not by a careless and wicked life bring a reproach upon his holy religion and grieve the hearts of the godly and harden the wicked, but that he would conduct us faultless to his heavenly kingdom. Amen.

JOSEPH PARK, Jun^r.

BENJAMIN PARK.

JOHN GAVIT.

WILLIAM GAVIT.

Joseph & Benjⁿ Park in the 16th year of their age.

John Gavit in his 16th year.

William

Put to vote, whether this church or Christian Society upon what has been offered by these persons, can heartily accept of them as mem-

bers in full communion in Christ's church & receive them to your special watch.

Voted in the affirmative.

I do then in the Name of the Lord Jesus Christ, the alone head of the Church, declare you and each of you to be members in full communion with the Church of Christ, & to have a full right to all visible privileges therein, & commend you to the special watch & fellowship of the brethren in this place regularly dismissed from the Church of Christ in Westerly & recommended to the grace of God & communion of the churches of Christ, or to have a right to be a distinct church to have the special ordinances of the gospel administered to them. Amen.

JOSEPH PARK, *Minister of the Gospel.*

LORD'S DAY, March the 29th, 1752.

Jemima York, Ruth Sugar, Anna York offered the following declaration, which they drew up themselves.

We, the subscribers, being sensible that it is our duty to join in Communion with Church of Christ and dare no longer neglect it. We do offer ourselves to the communion of the Church of Christ in the special watch and fellowship of the Christian society in this place whose confession of faith and Church covenant we consent unto. We believe there is one God, and the eternal Godhead is distinguished into three persons, the Father, the Son, and the Holy Ghost, and that the great God sent his only Son to give his life a ransom for poor lost sinners, of whom we are chief. We believe, Lord, help our unbelief. And we know that Christ says he that is ashamed of me before men, of him will I be ashamed before my heavenly Father, Hebrews 10 ; 4, 5, for it is not possible that the blood of bulls and goats should take away sin, wherefore when he cometh into the world he saith sacrifice and offering thou wouldst not, but a body hast thou prepared me. Hebrews 11 ; 1, now faith is the substance of things hoped for, the evidence of things not seen ; for ye have need of patience that after ye have done the will of God ye may receive the promise, for of his fullness have all we received and grace for grace. And begging of God that we may, as the Ninevites repent of our sins in sackcloth and ashes we know the God of Israel is merciful and kind and begging that we may adorn our profession that we may not grieve the godly nor harden the wicked. Amen.

JEMIMA YORK.

RUTH SUGAR.

ANNA YORK.

Jemima York in the 14th year of her age.

Ruth Sugar in the 13th year of her age.

Anna York in the 11th year of her age.

[The record shows the same formula in taking the vote, and in pronouncing them admitted, as in a former case.]

LORD'S DAY, June the 21st.

The Rev^d Mr. Park being come over to visit his family from Long Island preached a sermon in the forenoon from Luke the 17th, 7 & 9 verses, and preached in the afternoon from Psalm 76th, 1, 2, & 3d, and received into full communion Thomas Park and Anne Park who were pronounced upon offering the following declaration.

April the 19th, 1752.

We the subscribers, babes in Christ, desire to be fed with the sincere milk of the word and to follow the footsteps of Christ's flock. We desire to know Christ better and to love him more. We openly acknowledge God, Father, Son and Holy Ghost, to be our God. We believe the Scriptures to be the word of God and we desire to read and practice them: we desire to give God our youth, begging to be sanctified to his service forever. We bless God that we were born of godly parents, and brought up among the people of God; and we thank God and his people, for the tender love they have shown in encouraging us to our duty, and we pray that God would enable us to comfort their hearts by our Christian lives and conversation. We desire to come to the Lord's Table as disciples of Christ and we beg to be accepted by God and man. We desire to come under the watch of this society (so long as God shall continue us among them). Intreating them to watch over us for good and not suffer sin upon us; and we beg the prayers of all, both old and young for us, that [he] would enable us to adorn our profession that those who seek occasion against us may be ashamed having no evil thing to say of us. Amen.

THOMAS PARK.

ANNE PARK.

Thomas Park in the 14th year of his age.

Anne Park in the 13th year of her age.

[No form of vote, or of reception is here recorded.]

February the 25th, 1753.

Deacon Gavit after service made mention of his son Ezekiel's desire to be admitted into full communion with this society, to be a partaker of all the privileges of the sons of God among us, and said he first mentioned it to his mother of his own accord without being moved thereto by any except God by his Holy Spirit, for which we desire to bless God for every visible appearance of the working of his Holy Spirit among us. We do therefore deem him a proper regular candidate standing regularly pro-

pounded until such times as the Lord is pleased to send some regular minister of the gospel to enquire further and declare him a complete member in full communion with us.

April the 1st, 1753.

The Rev^d Mr. Joseph Park * * preached * * after sermon he administered the sacrament of the Lord's Supper to us: but before we partook of the sacrament, the Rev. Mr. Park enquired something into Ezekiel Gavit's experiences and received him into full communion with this society and declared him a member of the church of Christ in full communion.

The desire of John Park offered to this society, 1758.

I acknowledge it is a great blessing of God, granted to me in giving me my birth and education in a land of gospel light, and bringing me into Covenant with himself by believing parents, who devoted me to God in baptism and brought me up [in] the nurture and admonition of the Lord, and I am convinced it is my great duty and privilege to keep hold of this covenant and make personal choice of God to be my God, and join myself to his church, and walk in communion with it, keeping all the commandments and ordinances of the Lord blameless. I have had a desire to come to the sacrament of the Lord's Supper for several years, but fear that I was too young, and was ashamed to speak my mind lest I should be laughed at by those that were irreligious, but fearing I should grieve the Spirit of God and be left to greater hardness of heart if I neglected what I really thought was my duty and privilege, and that if I was ashamed to confess Christ before men he would not own me in the day of judgment, I have ventured to offer myself to full communion with the saints, desiring to come under the special watch of this society, begging their prayers that I may be enabled to behave myself as becomes a disciple of Christ, and that God would give me grace to glorify God and enjoy him forever. I likewise pray for their careful and faithful watch over me and their Christian counsels and admonition for my good.

JOHN PARK.

LORD'S DAY, November the 28th, 1758.

The above declaration to the church was publicly read and the above named John Park was admitted to full communion.

II. DISMISSION OF MEMBERS BY LETTER.

October the 8th, 1752, being Lord's Day, the Rev. Mr. Park, being come over from Long Island to move part of his family, preached a sermon to us from 1 Cor. 15; 1. After sermon being ended, our well be-

loved sister Mrs. Abigail Park, the wife of the Rev. Mr. Joseph Park and his son Thomas & his daughter Ann stood forth and offered the following declaration : —

To the religious society regularly dismissed from the Church of Christ, in Westerly.

DEAR BRETHREN, — We the subscribers, members of the Church of Christ, and under your special watch, being by the providence of God called to remove to Southold, on Long Island, do earnestly desire you to commend us to the grace of God, to be kept from the snares of sin and Satan, and to be conducted faultless to his heavenly kingdom. And likewise to recommend us to communion and fellowship at the Lord's Table, with the Presbyterian Church in that place, under the pastoral care of the Rev. Mr. Joseph Park.

ABIGAIL PARK.
THOMAS PARK.
ANN PARK.

Put to vote whether their desires would be granted by the Society.
Voted in the affirmative.

LORD'S DAY, October the 15th, 1752.

The Rev. Mr. Joseph Park preached a sermon for us and administered the sacrament of the Lord's Supper to us, and also gave a letter of recommendation to Mrs. Abigail Park, & her son and daughter, which is as follows : —

CHARLESTOWN, October the 15th, 1752.

To the Church of Christ, in Southold, Long Island, under the pastoral charge of the Rev. Mr. Joseph Park.

BRETHREN, — Mrs. Abigail Park with two of her children, Thomas Park and Anna Park, being about to remove from us to reside with you, have desired a recommendation to your communion at the table of the Lord. These may certify to you that they are in regular standing in the Church of Christ, free from all scandal or censure, and by a good conversation have approved themselves worthy the fellowship of the saints, and we do heartily recommend them to your communion in the special ordinances of the gospel.

CHRISTOPHER SUGAR, *Clerk,*

In the name and at the desire of this Society.

III. FAMILY COVENANTS.

Jan. 19, 1752.

This Society, having before agreed to have explicit family covenants according to their several various circumstances and dispositions (judging it may greatly advance the glory of God and the edification of our own souls), have this day passed a vote to have the several copies recorded in this book.

December 6th, 1750.

We whose names are underwritten do this day covenant with God and one another, depending upon God alone to work it in us both to will and to do of his own good pleasure to put away all filthiness both of flesh and spirit and perfect holiness in the fear of God. We promise particularly to avoid all evil communication which corrupts good manners, especially all filthy unclean conversation which is an awful sign of a filthy and rotten heart. We promise likewise to testify against it in others wherever we shall hear it and resolve by the grace of God to have no fellowship with the unfruitful works of Darkness but rather reprove them, and that neither the fear of man or our own guilt or any other impediment shall hinder the faithful discharge of our duty.

And farther we promise to attend all the duties of religion, particularly we will reverently attend the worship of God both in public and private, especially will we sanctify God's Sabbath and reverence his sanctuary, we will read a portion of the Holy Scriptures daily and sing the praises of God and pray to him and teach and learn the Assembly's Catechism and in all things behave as the disciples of Jesus Christ, begging his presence and help, depending upon him alone for strength to perform these promises. Amen.

ABIGAIL PARK.	THOMAS PARK.
JOSEPH PARK, JR.	JOHN PARK.
BENJAMIN PARK.	ANNA PARK.
HOPESTILL YORK.	

N. B. The reason of Hopestill Yorks setting her name to this covenant is because she was resident here.

An Addition made to Mrs. Abigail Park's Family Covenant, Jan. 27, 1754.

Finding ourselves extreme liable to an unsuitable frame of temper towards each other, which frequently breaks out in harsh and provoking expressions to the dishonor of God and the wounding of our peace, and desiring to have all sin purged out and to be made in the image of God, we would use all proper means to attain it and having found that solemnly

covenanting with God and one another has had a happy influence towards that blessed end, we do in the fear of God add the following articles to our family covenant, viz. that we will not indulge ourselves in snapping and snarling at each other, but make conscience of giving a soft and direct answer when asked a reasonable question, and avoid all irritating words and actions, but love as brethren and provoke to love and good works. These we promise in the strength of Christ alone. Amen.

JOSEPH PARK.

JOHN PARK.

ABIGAIL PARK.

HANNAH STANTON YORK.

THOMAS PARK.

ANNE PARK.

March the 18th, 1755.

Finding that as we grow in years new temptations assault us and new difficulties arising we find necessity of new help and relying upon God alone who performeth all things for us we add the following articles to our family covenant. Viz. We promise to avoid all uneasiness at things we cannot help when we have done all things that is in our power, but submit to the will of God in things as becomes his children and endeavor to comfort each other all that is in our power and not to find fault with one another for trivial things that are not purposely done; but to study each other's happiness as our own. We likewise promise to do what our hands find to do with all our might and not to slack our hands because we think others don't do so much as we, but strengthen one another's hands and encourage their hearts.

We promise also that we will not unnecessarily keep any company that is disagreeable to one another and cause trouble in the family, but commit ourselves to God in all such affairs and not to keep unseasonable hours nor do anything that hath a tendency to discompose the family. Amen.

ABIGAIL PARK.

THOMAS PARK.

JOSEPH PARK, JR.

JOHN PARK.

BENJAMIN PARK.

ANNE PARK.

Stanton York, his Family Covenant, Jan. 19, 1752.

We whose names are hereunto affixed do this day covenant with God and one another depending upon God alone for grace to perform. We do this day promise to put away all filthiness both of flesh and spirit and perfect holiness in the fear of God, neither allowing ourselves or our inferiors or equals in sin, to have no fellowship with the unfruitful works of darkness but rather reprove them. We promise to preserve the honor and maintain the duties belonging to every one in their several places and relations, as Father & Mother, Master & Mistress or inferior or equal, not purloining but showing all good fidelity. We will keep our station and not

go out of our particular spheres usurping authority where we are not invested with it.

We promise to observe all lawful commands of this our Mother & mistress and to obey her carefully and cheerfully without gainsaying or grudging we promise to endeavor to learn God's word, and to make that the rule of our practice we promise to help each other under all our difficulties and to walk in charity and condescension toward each other and that we will not keep company or have conversation (especially in private) with any that appears not to fear God but lay aside every weight and the sin that so easily besets us and run with patience the race set before us which God of his infinite grace grant through Jesus Christ our Lord. Amen.

STANTON YORK.	ZEBADIAH SHAW.
JEMIMA YORK.	JEMIMA YORK.
HOPESTILL YORK.	EBENEZER ADAMS.
HANNAH STANTON YORK.	SIMEON FOWLER.
	ANNA YORK.

Christopher Sugar's Family Covenant, January 26th, 1752.

We Christopher and Ruth Sugar, and our daughter Ruth and Sarah Adams a child under our watch and care, being the whole of our family and disciples of the Lord Jesus Christ.

Do this day solemnly covenant with God and one another (in the presence and fear of the great and dreadful God who will bring us to judgment at the great day) to fear God and keep his commandments. Particularly we promise to study and practice the duties of our several stations and relations making God's word our rule, reading it daily. We promise to treat one another with good nature and tenderness, without snapping and snarling at each other on any occasion. We promise to put away lying and dissembling one to another and by no means to deceive each other. We promise likewise to attend carefully all the duties of our holy religion, more especially the public worship of God and by no means turn our backs upon means of grace whatever conceited provocation we may have.

Finally we promise to do to others as we would that they should do to us. All this we promise only in the strength of the Lord Jesus Christ, in whom we beg to be continually found. Amen.

CHRISTOPHER SUGAR.	RUTH SUGAR.
RUTH SUGAR.	SARAH ADAMS.

Dea. Ezekiel Gavit's Family Covenant, Jan. 28, 1752.

We whose names are hereunto affixed do this day solemnly covenant with God and one another, knowing that we are in the presence of an all

seeing God, who searches the hearts and trieth the reins of the children of men who is of purer eyes than to behold iniquity. We promise to put away all filthiness both of flesh and spirit, and perfect holiness in the fear of God. We who stand in the station and relation of parents do promise to avoid all provocations, unless it be that which tendeth to love and good works. Particularly we promise not to provoke our children to wrath, whereby they may be discouraged, but pass a righteous judgment on all matters of complaint that are brought before us by them. And we who are children do promise to obey our parents in all things that are lawful, that we may be kept in God's way according to Proverbs the 6th, 20th-23rd. We promise to avoid snapping and snarling and hectoring one another. We promise to do to another as we would should be done to us. We promise to read the Scriptures daily, as we have ability and make it the man of our counsel. We promise to study the Catechism daily for instruction, as we have opportunity and ability. We promise to pray to God in secret daily, and be ready at all times to attend the worship of God in the family to which we belong. All this we promise only in the strength of the Lord, depending upon his grace alone to enable us to perform and to do his whole will and pleasure. Amen.

EZEKIEL GAVIT, Jun.,

ANNIE GAVIT,

JOHN GAVIT,

WILLIAM GAVIT,

EZEKIEL GAVIT, the 3d.

HANNAH GAVIT.

MARY ADAMS.

LUCY GAVIT.

ELIJAH GAVIT.

IV. CHURCH COVENANT.

We being dismissed from the Church of Christ in Westerly, and the Rev. Mr. Park being providentially called away to Southold, on Long Island, and there being no public worship of God in this place, Mr. Park gave us his advice to assemble together at his house on Lord's Day, for the social worship of God, which we did and joined in prayer to God, and reading his word and books of piety, and singing his praise, and contributing for pious uses as God had prospered us. But thinking it to be our duty considering the devil's incessant endeavors to divide and scatter the faithful followers of Jesus Christ, to come under more particular and explicit bonds to each other, we therefore unitedly come into the following declaration and renewal of covenant.

WESTERLY AND CHARLESTOWN, July the 14th, 1751.

We the subscribers being dismissed from our special covenant relation to the Presbyterian or rather Congregational Church of Christ in Westerly

and recommended to the grace of God and the communion of the churches of Christ in special ordinances or to be a distinct church if the Lord should open a door for it, do still firmly adhere to the covenant entered into by them at their embodying into church fellowship and as renewed Nov^r the 24th, 1745, as a clear gospel covenant excepting the last clause relating to the Indians which we judge not particularly binding to us.

We likewise highly approve of and heartily subscribe to the two articles annexed to that covenant, Jan^y the 6th, 1751. And we do this day solemnly promise before God, angels and one another to keep these covenant vows so far as our present circumstances will admit, carefully and tenderly watching over one another, not forsaking the assembling of ourselves together as the manner of some is, (but avoiding the communion of such as make light of or break their covenant vows,) diligently improving what means of grace we can have and so continue waiting upon God to establish complete gospel ordinances to us if it be his holy pleasure. This we promise only in the strength of the Lord Jesus Christ, our alone righteousness and strength. Amen.

N. B. That the Rev. Mr. Park having given us liberty and an invitation to meet at his house to accommodate his family, we agree to meet at his house every Lord's Day to worship God, except when we have an opportunity to hear the word preached in the house of God.

[Signed by Deacon Ezekiel Gavit and nine others.]

"THE Work of *Ordination* belongs to *any* of the ordinary Ministers of the Gospel, *as such*, and is an inseparable Branch of the Ministerial Office. This appears to me most evident, by what you have heard already. If every Minister of the Gospel has all the Powers that were given to the *Apostles* in their ordinary Capacity, by the above-cited *Commission* from our blessed Saviour, they have certainly the Power of *Ordination* committed to them. And I think nothing can be more evident, than that they have *all* the Powers, or *none* of the Powers, granted by that Commission. If the *former*, they then have no Superiors in Office; nor can be exempted from any part of the ministerial Work. If the *latter*, they have no Authority at all; but are Ministers of the Gospel, and not *Ministers*, at the same Time: For they must derive their Authority from this Commission, or from none at all." — *Ordination Sermon*, 1738.

THE BIBLE AND ITS CRITICS.

INFIDELITY fears the Bible. If not, why these repeated assaults? The "Radical" says: "We must undermine the works of the enemy. The first work is for sappers and miners. Let us get our powder of fact and argument beneath the walls of yonder citadel. Tear that down, and the battle is won. But what is that citadel? The Bible!" True; the Bible is a citadel, but one which infidelity cannot demolish. The "Radical" will not win the battle it wages. All these assaults are so many gratifying proofs, coming from the mouths of its enemies, of the value and power of the Bible.

Infidelity urges its objections upon false premises. It assails the Bible as false in science and history, and hence unsafe as a moral guide, when it professes to be and is only a religious book. If any allusions are made to science, history, philosophy, they are merely incidental, for the purpose of conveying religious truth. Now, it is no fairer to reject the Bible because it does not teach science than to reject science because it does not reveal the plan of salvation. The Bible is a perfect book because it teaches no errors in that which it intends to teach,—religious truth. A system of geology is perfect, not because it teaches chemistry, but if it teaches correctly the science of geology. It may err in its allusions to other sciences, but this does not render its system imperfect if its accuracy in stating the science of geology is not affected. The system is to be interpreted from a geological stand-point alone. We insist that, in discussing the merits of the Bible, the only question is, *Does it teach religious truth correctly?* Demanding this of infidelity as in common courtesy due to the Bible, we proceed to consider in detail some of the objections urged against it.

First. It is objected that the Bible contains historical errors.

We reply (1.) that these errors, if they exist (which we do not admit), comprise a very small part of the statements of the Bible, and do not at all invalidate its moral precepts. An error in history, if there be such, does not vitiate a single doctrine of the Bible, for its didactic teachings are true without reference to history. Such errors would not give us the right to injure our neighbor; would not disprove the necessity of our being born again; would not prove that the Bible had made a single mistake in uttering moral precepts. Then the objection, if valid, amounts to nothing. (2.) Many of the alleged errors in history may not have been errors in the original manuscripts, but those of transcribers. It would be very easy to misread the Hebrew numerals. These are the letters of the alphabet, to each of which is given a numerical value. Many of these letters so closely

resemble each other that, especially in a manuscript either hastily written or somewhat dimmed by age, it would be very natural to read one for another, and thus the copy might contain an error not to be found in the original. For example, ב (Bēth), whose numerical value is two, differs from כ (Kāph), whose numerical value is twenty, only in the slight curve at the bottom of the latter. Each of these might be mistaken for פ (Pē), whose numerical value is eighty, and which differs from כ (Kāph) only by a mark at the opening of the letter. ה (Hē), whose value is five, differs very slightly from ח (Hēth), whose value is eight, and from ת (Tāv), whose value is four hundred. ו (Vāv) and י (Yōdh) differ only in length. Their values are six and ten respectively. With such slight differences in the form of these numerals, would it not be natural that they should be misread, especially in a manuscript poorly written, or obscured by age? If there are any errors in dates, can it be proved that many of them did not arise in this way? We think it will be difficult to refute this hypothesis. (3.) Perhaps many, if not all, of the alleged historical errors were supposed to be correct statements when they were made, and so were *true* in the conception of contemporaries. Then, in the general estimation of men, and for purposes of moral impression, they were *as if* strictly true; and any other statements which, possibly as mere statements, might have been more accurate, would have conveyed wrong moral impressions and been *as if* false. In selecting methods of expression, the Bible, and any system making an honest effort to impart truth and nothing but truth, would choose those which would be most likely to convey truthful impressions in the direction intended, without any reference to their truth as mere matters of fact.

The object of the Bible was, not to teach history, but the will of God. In furtherance of this sole design, the Bible could not afford to raise controversies with men upon mere matters of history, by using forms of expression, in conveying truth, which would imply an error in popular belief. The attention of men would necessarily have been diverted from the religious truth to investigate the implied charge. What would have been gained? Not only would the truth have been invalidated for contemporaries, but also for subsequent ages. For then the statements of the Bible would have been so manifestly at variance with the historical beliefs of the age in which they are alleged to have been made, and would have had so much the appearance of statements made in a more advanced stage of historical research and in a later period of the world, that they would at once have conveyed a doubt of their genuineness and authenticity.

Inspiration has been defined as such a divine influence exerted over those concerned in the authorship of the Bible as insured their teaching whatever they intended to teach in the best possible manner, and caused them

to communicate *religious truth without any error in religious doctrine or impression*. This neither affirms nor denies anything respecting the correctness of the historical statements of the Bible as such. It was not the design of inspiration to guard those concerned in the authorship of the Bible against any error which would not affect the object for which the Bible was given. Forms of statement would be chosen, under the direction of this influence, by which religious truth could be conveyed in the best possible manner. If such a statement should afterwards prove to be wrong, to make it would nevertheless be perfectly consistent with the theory of divine superintendence in the authorship of the Bible, and with its spirit and purpose.

We reply (4.) that it is yet to be proved that any such errors exist. The authors of the Bible were more likely than modern doubters to be correct about the history of the times of which they wrote and spoke, and were, at least, just as likely to be correct, and just as much entitled to belief as contemporaneous historians. At this distance the historical opinions of modern infidelity are worth nothing as against the statements of the historians of those times. Besides, researches are constantly bringing facts to light in such a way as to confirm the statements of the sacred writers. The discovery of the Rosetta stone was the opening of a new rift in the clouds. It was the key to unlock the mysteries shut up in the hieroglyphics upon the monuments of antiquity. Modern scholarship reads from the mystic characters of the ancients such confirmation of many of the Biblical narratives as should put the cavillings of sceptics to silence. We are entitled to believe that such confirmations will continue to arise. God takes care of his Word.

Second. It is alleged that the Bible contains errors in science.

In addition to the answers made to the previous objection, which may be applied to this, we assert (1.) that it cannot be proved that a single error in science ever grew out of any scientific statement of the Bible, much less that moral errors have resulted from any such statement. On the contrary, while we do not go to the Bible for science, "it was the knowledge and influence of the Bible that gave the first impulse and the first clew to discoveries in natural science,"* and so the Scriptures have largely contributed to the advancement of correct scientific knowledge. Further, in the face of erroneous notions of science, supposed to be advanced by the Scriptures, correct systems have been adopted by those who have accepted the Bible as an authoritative guide. For example, there are certain passages in Job, which seem to indicate the belief that the earth is an immense plain surrounded by water, which reaches out to the concave

* W. S. Tyler, D. D., in "Theology of the Greek Poets," p. 64.

heavens in which the stars are fixed.* But because this was the opinion of the times of Job, and is so stated in the Bible, it need not be our opinion. Simply because Job employed this method of expressing God's omnipotence, we are not reduced to the alternative of either embracing errors in science or rejecting the doctrine thus expressed. Job's errors in cosmology do not force us into scepticisms.

We reply (2.) that very many of the alleged errors have been proved to be statements consistent with correct science. Infidels have labored hard to prove a discrepancy between the Mosaic and geologic records of creation, upon the gratuitous assumption that, if either record is at fault, it must be the Mosaic. They have wrested science from its legitimate place beside divine truth and made it the great field of contest between scepticism and Christianity; as if science was foreordained to be a co-worker with infidelity. But there have been investigators on the side of science who read nature with critical eyes. In their hands science became a mirror in which could be seen reflected the truths of revelation. Among these was Hugh Miller, who was confessedly a peer among the great geologists. In his lecture upon "the two records," in "The Testimony of the Rocks," he has done much by his researches and discoveries in all the formations, from the Old Red Sandstone upwards, to indicate how the two records may harmonize. He claims that the twilight periods of morning dawn and evening decline distinctly mark, in the geologic and Mosaic record alike, the line of separation between the different periods of animal and vegetable existence. And on this theory he proved, by interpreting the records of nature, what sceptics denied and labored to refute, that God in nature and in revelation spoke with the same voice revealing the great "I AM"; calling out to him from the tombs of the buried races, and to Moses from the burning bush; always in each case uttering the same truth, perfectly harmonious in all the details of the two records. By the same process he proves that man is the ultimate end towards which animate creation tended from its lowest orders, not by development from the lower orders, but by upward progress to a new order of being, higher than all others in the scale of intelligence, forming the last and noblest link in the long chain of creation. If space were ample, we might cite passages from the Graham lectures of Agassiz, from Cuvier, and from various other scientific men of acknowledged eminence, to confirm these conclusions of Hugh Miller. Many of the most eminent scientific men have failed to see discrepancies where infidels have labored hard to prove their existence.

These true men of science interpreted nature, and the results of their

* Job ix. 6 and xxvi. 11.

investigations show that the two records are by the same mind, duplicating and confirming in each the revelation in the other. They violated neither science nor the Scriptures, but, in strict fidelity to the revealed facts of each, placed the two together without adjustment, and found that they precisely fitted. Like two jointed boards they were at once united. Until such deductions and arguments are refuted, should not infidelity hold its peace?

Third. It is urged against the Bible that it contradicts itself, and contains statements that are unreasonable and records of events which violate all law.

The attestations of the Bible may doubtless be contrary to the reason of infidelity, but not to the sublime reason of faith. They may violate all the law which infidelity has discovered, but not all the law which faith has recognized.

We reply (1.) that religion is not a system of weak sentimentalities, but of profound mysteries. The book which declares them must be as profound as the mysteries themselves. There is a sphere of the infinite; and because finite mind is baffled in exploring it, shall such mind assume that there is nothing greater than itself and deny the existence of an infinite mind; or if it would not hazard such a denial, pronounce it absurd and contradictory to suppose that an infinite mind would express itself in a way wholly incomprehensible to finite mind? The objection virtually prostitutes the infinite to the service of the finite. As well might the physically weak call exhibitions of great muscular strength absurd, as for a finite mind thus to stigmatize exhibitions of knowledge beyond its own reach. These things of the Scriptures are some of them things which *angels* desire to look into, but cannot appreciate. Are they, then, absurd because finite *human* reason is baffled by them?

It is freely conceded that there are assertions in the Scriptures which might seem contradictory, if judged by certain standards. But the flexibility of the doctrines of the Scriptures allows equally flexible forms of statement; and in this lies their adaptability to the varying emotions of the soul. Yet in this variety there is a complete unity of impression and teaching. There is no contradiction between the statements "ye cannot come unto me" and "ye will not come unto me," between the assertion "ye cannot serve the Lord" and the imperative command to love him with all our might. For the soul sometimes feels that it cannot come when it knows that it can but will not. At such times it is better for the soul to set forth the doctrine that men can but will not come to Christ by a method of expression which affirms a sort of inability. On the other hand, when the soul feels that it can but will not, it is better suited with that form of expression which explains its inability by declaring "ye will not come unto me." Truth is not

"straight like a needle, sharp-pointed, one-eyed," but it is many-sided in its unity, fitting every possible state of human emotions. It is because these emotions are so contradictory that divine truth, in adapting itself to them, assumes such apparently, though not really, contradictory forms of statement. And this is one reason why infidels have challenged the Scriptures; imputing to them a contradiction in doctrine which exists only in statement, — in sound of words, but not in substance of truth.

Such objectors have not faith enough to grasp the comprehensive difference between these two apparently diverse classes of expression and to discover precisely in what it lies, nor to discern the spirit which assimilates them as expressing the same mind. They do not consider that the mystery of God's being makes it probable that He is consistently the subject of emotions that may appear contradictory to finite minds. They do not reflect that it is eminently consistent with the profoundest philosophy that a holy mind, in expressing itself, should give utterance to one class of emotions when speaking of sin, and to another, entirely different, when speaking of holiness. They forget that, if it is consistent for God to entertain such apparently conflicting emotions (and who dares say that it is not who has fathomed the mystery of God's being to that degree?), — they forget that it is equally consistent to express these emotions.

Science has revealed to us the splendid march of the periods of time from a gray antiquity. But from before this, from an eternity that never began, the existence of God comes down to us; and, for aught we know, the work of creation and destruction, revealed in the geological epochs of the earth, went on, in other planets that have gone out in oblivion, by the exercise of the same infinite power, during ages that had long since elapsed at the dawn of the first day of creation. Shall puny man, whose thoughts can rise no higher and go no farther back than the brief limits of a finite existence, presume to grasp the infinite God, in whom is wrapped up such possibilities of power? Failing to do this, shall he call the only system of truth that at all comports with the idea of an infinite existence and a revelation of an infinite mind a mass of contradictions? Then may ignorance justly mock at wisdom and weakness scoff at power. Then may the lamb, crushed by the jaws of a lion, exclaim that a lion is a myth.

We reply (2.) that the truth of a statement or series of statements, of a doctrine or a system of doctrines, does not always depend upon their apparent reasonableness. If two statements or doctrines are true considered separately, they are true considered together. If it is true that God has plans, and if it is true that men are free agents, then the doctrine of Free Agency and that of God's plans harmonize with each other, although we may not be able to discover how they agree. Our inability is no argument against either doctrine. Their ground of agreement may lie too deep

for our reason to fathom. What if the human mind is too imbecile to affirm or deny anything about these mysteries that surprise angels? If certain statements do not accord with our uniform experience, perhaps our uniform experience has been too narrow to justify us in condemning them. It does not follow that snow is an absurdity, because some of the inhabitants of the equatorial regions have not had experience of it. It does not follow that the demonstrations of mathematics are not true, because some man of indifferent mental powers cannot see that they are so. It does not follow that the doctrines and statements of the Scriptures are not true, because men cannot reduce them to logical syllogisms, — adjust them by the measurements of human reason. What if an infinite mind is greater than a finite mind, and utters things which a finite mind is too limited to comprehend! The statements and doctrines of the Scriptures have a ground of truth and agreement too deep for contradictions, just as there are calm depths at the bottom of the Atlantic which no tempest can disturb.

It may be stated as a just criterion of belief, that it is more absurd to doubt some things than to believe them, even when we cannot understand them. Some things which in certain relations appear absurd, must nevertheless be accepted as true, because denial of them would involve greater and suicidal absurdities in other revelations. The laws and processes of animal and vegetable growth are inexplicable; yet none but an insane man would hazard a denial of them. Perhaps we cannot explain how a moral system, involving incidentally the possibility of sin, can be compatible with the glory of a holy God. But God is holy, and sin does exist in connection with the present moral system. But because we cannot discover this compatibility, shall we assail either fact and deny what is palpably true, or the system which is the handiwork of God, and so impugn the divine character?

It is axiomatic, that two truths never conflict with each other. Belief in both does not, therefore, require that we be able to lay them side by side and explain in detail how they agree. Each is true independently; then each is true in relation, for relation does not invalidate truth. It is then, so far forth, a proof of the reasonableness of a system of doctrines, if the manifest absurdity of denying is greater than that of receiving it. The history of infidelity is a standing witness to the absurdity of denying the Biblical system, as evangelically understood.

We reply (3.) that it is not safe philosophy to reject a system or a book as untrue, because many of its statements cannot be explained. If men will believe only what they can understand and explain, they will believe comparatively little. They cannot explain the deep mysteries of their own existence, of the laws and operations of their minds, of the laws of the universe. If this principle of denial is philosophical, we should be in-

volved in a falsification of consciousness, and so in universal scepticism, that would entertain as grave doubts respecting itself as respecting any other object. Men are obliged to believe some things which they cannot understand, or by the same principle doubt everything.

Here may properly be considered the objections to miracles. It is affirmed that superhuman occurrences cannot be true, and that the narration which records them cannot be trustworthy. Of course this sets aside creation as the work of any designing power; for as such it is, if possible, a greater miracle than any other. Renan says,* "Till we have new light we shall maintain, therefore, this principle of historical criticism, that a supernatural relation cannot be accepted as such, that it always implies credulity or imposture." He also says † that it is evident that the Gospels are in part legendary, "since they are full of miracles and the supernatural." He lays down the maxim, that, "when a narrative is irreconcilable with the known and universal laws which govern the course of nature, it cannot be history." "It is not in the name of this or that philosophy, but in the name of a constant experience, that we banish miracles from history." Theodore Parker says, "I do not believe there ever was a miracle or ever will be. Everywhere I find law."

Neither Theodore Parker nor any other man has any right to found an absolute opinion of the infinite upon finite knowledge and experience. Renan has no right to banish miracles from history in the name of a "constant experience" which is necessarily limited to the course of nature that comes within the observation of finite minds. There is a law everywhere. Theodore Parker's eyes did not deceive him. But it accords with that "constant experience" in whose name Renan banishes miracles from history, that lesser laws are, for the time, held in restraint by higher laws without being annihilated. The law of gravitation is held in abeyance by the higher law of my will when I lift my arm, but it is not destroyed. When the higher law of my will ceases to act contrary to the law of gravitation with reference to my arm, it resumes its ordinary operations, and my arm instantly drops to my side. Surely there can be nothing here to offend reason. What if an infinite will for a sufficient reason should suspend, for the time, the operation of the law of gravitation, so that a stone thrown into the air would float like a feather? Cannot an infinite will control the law of gravitation with reference to a stone as well as I with reference to my arm? The chemical laws which produce decay in animal substances are restrained by the action of salt. In neither case is the ordinary law infringed, neither would it be competent for any to shut his eyes and declare that he does not believe that salt ever did or ever

* *Life of Jesus*, p. 45.

† *Ibid.*, p. 17.

will prevent decay in animal substances, for he sees a law of decay everywhere. So we should not term a miracle an infraction of any law, but see in it a lower law neutralized for the time by a higher law which it must obey. Theodore Parker saw law everywhere; but did he not discern the law of God's will? Or was he blind to the fact of a power greater than he could comprehend? And what if this law is greater than all the subordinate laws that must obey it in working out the ordinary course of nature? Caesar was greater than all his legions. May not God be greater than all his laws?

In the most comprehensive sense a miracle is natural, for it occurs by the great Cause of causes operating for the time contrary to the uniform course of nature as we have experienced it. No *new* force enters into nature when a miracle is wrought; a *constant* force, God's will, operates in an unusual manner. This higher law sets aside or turns to *special* uses the lower laws. In chapter xix., verses 6 and 7, the "Wisdom of Solomon" forcibly sets forth this fact in alluding to the miracle at the Red Sea. "For the whole creature in his proper kind was FASHIONED AGAIN ANEW, SERVING THE PECULIAR COMMANDMENTS THAT WERE GIVEN."

The *πρῶτον ψεύδος* of all infidel objections to miracles is ignoring the higher law, God's will, which is able to control the lower laws, and does control them even in their ordinary operations. This is the only ground upon which miracles can be justified, and upon this they can. In ordinary circumstances God uniformly operates through second causes, but he has never pledged himself not to depart from this customary uniformity of action. Because he sees fit, for reasons which he deems adequate, to vary his methods of operation and act miraculously or supernaturally by temporarily suspending or ignoring the ordinary operations of the secondary causes in nature, infidelity need not raise the cry of law. Perhaps there is a law of which it is totally ignorant. It may be (and infidelity is challenged to refute the hypothesis) that there is a law of the divine mind by which it is natural, so far as such mind is concerned, to put forth acts under circumstances deemed warrantable that utterly contradict the operation of the laws of nature as we have experienced them. In nature, in its restricted sense, as confined to the operation of secondary causes, this is a miracle; but not in nature in its comprehensive sense, including God as a cause. The law of decomposition, for example, so far as it is a law of nature, may be violated by a miracle; but perhaps there are relations in which the law of decomposition is *not* a law of nature. In these relations nature is not violated by the act which sets aside or violates this law. Perhaps it would be unnatural for dead muscles not to revive at the special command of Him who can take life and give it without limitations of time and place and cir-

cumstances. Who can say that God cannot control the secondary causes of nature so as to produce unusual results, without violating the supreme law of his will? Is God limited in the exercise of his power to the line of action along which finite vision runs? Are the possibilities of omnipotent power confined within the limits of finite experience? Is omnipotence thus reduced to impotence? If any one answers No, but infinite power would not probably step aside from the line of action it has marked out for itself, we reply, Who knows enough about the counsels of eternity to assume such a probability? It seems more than probable that in the moral government of the universe God would have occasion to call the attention of man to his power by an immediate exercise of it. Every exercise of God's immediate power must be a miracle to human capacity.

The origin of nature must have been supernatural. For it would be manifestly absurd to speak of the origin of nature in its limited sense as natural; for what is natural is of nature. This supernatural agency must have been an intelligent cause, or God. Those will admit this who admit the existence of a personal God. There is no greater absurdity in supposing that nature still continues to obey the higher law of infinite intelligence by which it was constituted, than there is in supposing that such an intelligence exists. Then there is no greater absurdity in supposing that there can be a miracle or a supernatural event in obedience to the will of God, than in supposing that there can be a natural event in obedience to the same will. A miracle is no greater absurdity than God. Indeed, a being so mysterious in the fact and method of his existence as God, is, until he reveals himself, as impossible to finite conception as a miracle.

When Renan banishes a miracle from history "in the name of a constant experience," he assumes too much for finite experience. Strauss has asserted that the absolute cause never disturbs the chain of secondary causes by arbitrary acts of interposition, and therefore he finds a verdict against miracles. Weyescheider says: "The belief in a *supernatural* and *miraculous*, and that too an immediate revelation of God, seems not well reconcilable with the ideas of a God eternal, always constant to himself, omnipotent, omniscient, most wise."* Now all this proceeds upon the gratuitous assumption that human experience in its limited extent is a sufficient ground for an authoritative statement relative to the past and prospective acts of infinite power. The thing assumed is the thing to be proved. But there is no law by which we can judge absolutely of the divine purposes and acts. Theodore Parker's assertion that *law* is "the constant mode of operation of the infinite God" is not at present true in the world of matter, as Mr. Mansel justly remarks; it is false in the world of mind. But if it

* Quoted from Mansel's "Limits of Religious Thought."

were true in regard to both, it would prove nothing respecting the "infinite God." The conception of law is quite as finite as the conception of miraculous interposition; and to say that God always obeys law, as Mr. Parker uses the term, is quite as absurd and derogatory as to say that, for sufficient reasons, he sometimes disturbs the ordinary course of nature.

The statement is unfortunate in another respect. It does not consider that what is *law* in one place may be a *miracle* in another; so that, if the statement were true in the world of matter, the semblance of a miracle, if not a miracle, would be involved. A polar winter would at present be a miracle at the equator, and the reverse. What is law at one place is not law at the other. But that is no reason why a dweller at the line should say, "I do not believe there ever was or ever will be snow and ice at the poles; everywhere I find law,—the constant mode of operation of the infinite God." At every step in either direction from the equator he would find that the law of "operation of the infinite God" at the equator is not the law of his operation north or south of it. At every point he would meet with events that at each preceding point would be miraculous. What if, for reasons satisfactory to the divine mind, events peculiar to the sixtieth degree of latitude should be caused for a time to transpire at the equator, and *vice versa*; would infidels doubt the sight of their eyes and cry *LAW*? There would still be law, but under just such relations as in working a miracle. The exchange would be by immediate interposition of the Great Cause, and miraculous.

But let alone the Earth; can it be proved that God's uniform acts in the moon would not be miracles on our planet, and the reverse? The moon has no atmosphere, we are told. Then the laws of nature upon the earth must be different from those upon her satellite. Then the "*law*" which Mr. Parker finds everywhere, and upon which he saddles his infidelity, is not the "constant mode of operation of the infinite mind." The universe presents examples of constant variation from this law which infidels have discovered all about them. The other planets may be miracles to this. Suspend terrestrial laws of a certain kind, and we might witness lunar phenomena. Then the uniformity in the manifestation of divine power which we discover within the range of our observation and experience is no proof that, for adequate and worthy reasons, this uniformity would never be disturbed. For there is variety; and it is just as possible for God to exhibit this variety in connection with the *same* series of secondary causes, by interrupting them, as between *different* series of such causes in ordinary action. Establish omnipotence, and miracles are not impossible nor an absurdity.

Then there may be miracles, if the circumstances warrant. The occasion of the miracles of the Bible was worthy. Mind finds satisfaction in

expressing itself. Perhaps an infinite mind would find infinite satisfaction in expressing itself. Then there was a *a priori* probability of a special revelation of the divine will. But the constitution of man is such that he cannot, or will not, believe in the divine origin of a religious system, unless its promulgation be accompanied by miracles. Every religious system has recognized this innate demand of the human mind, and idolatry of every form. Mohammedanism, Romanism, have overdone the matter even, in endeavoring to commend themselves as divine and of divine sanction. The only reason why intelligent minds reject the alleged miracles of the Romish Church is, not because miracles, or even these miracles, are impossible, but because the mind intuitively pronounces the occasions on which they are claimed to have been wrought unworthy such divine interposition. Renan recognizes this demand of men. He says that Christ was a thaumaturgist because the people demanded wonders in attestation of the divinity of his mission. The very fact that Christ, as an honest person, gratified this demand is a proof that the alleged miracles of the Bible were really so. And after this admission, Renan's attempt to explain these apparently supernatural acts upon the ground of ordinary occurrences, or of what seem very much like feats of legerdemain, is lame, not to say blasphemous. It certainly makes Christ, whom Renan condescends to consider a very good man, very dishonest.

If there is this expectation in the minds of men, the probability of miracles was as great as the probability of a special revelation of the divine will. There is nothing absurd in the idea of a miracle, wrought by infinite power, to commend a revelation of God's will specially made to men. Then if a record contains accounts of well-authenticated miracles, wrought for a worthy purpose, it records no absurdity nor impossibility, and can rightfully claim not only a place in history, but also divine authority. The Bible is such a record. Its miraculous accounts, therefore, form no reason for its rejection, but the contrary.

We reply (4.) that the urger of the objection before us is driven by it upon one of two horns of a dilemma. Men are themselves a sufficient proof of the necessity of a rule of faith and practice. This rule must be, either reason illuminated by the light of nature, or a special revelation of the divine will. The religious history of the race is ample proof that reason with any illumination from nature is not a safe rule of faith and practice. Then the Bible is such a rule, or men have none. But infidelity insists that men have such a rule. Then it is the Bible. The Bible, not nature, has illuminated the reasons of men, if these are in any case safe guides. Infidelity, if consistent, is forced to abandon its position and say that men need no moral guide, or abandon itself and accept the Bible.

Men may think that they have framed for themselves a rule of faith

and practice distinct from the Bible. But if it embodies any elements of morality, can we not detect in it principles borrowed from the Scriptures, and are not these their guide? Then when these men deny the Bible they deny the precepts of their own morality. That must be an illogical and unsafe system of belief which is always hacking away with its own razor at its own throat.

One of the safe and consistent things about Christianity is, that it takes its stand upon the being and attributes of God, and affirms the truth of the records of the Bible and challenges infidelity to assail its position. Faith knows, and is fearless; infidelity guesses, and is afraid. Faith is master of a logic that is above reason and premises and syllogisms; infidelity strives to take human logic out of its sphere and apply it to truths that baffle angels, and fails. There are things that are not to be syllogistically proved. They are true, and are to be believed without demonstration.

Fourth. It is urged against the Bible that Christianity is effete, behind the times.

Likely this may be true, as infidelity understands it. It is devoutly to be hoped that it will continue to be so. It is not desirable that Christianity should keep pace with the illiberal liberality of modern scepticism that lends itself to the Devil. It cannot be urged against Christianity that it does not gratify men's carnal desires. It does not profess to. If men have advanced so far as to demand a gospel that will countenance their inordinate excesses, the age is too fast. If the objection is valid, it is remarkable that Christianity should so commend itself to the best minds of every civilized country, that they seek the Bible for culture and instruction. If Christianity is in its dotage, why is infidelity so furious in its assaults upon the Scriptures? They contain only a harmless gray-haired system that has outlived its years.

But this objection of infidelity retorts upon itself. The arguments of Hume had the merit of originality. The pleas of modern infidels have been bandied from mouth to mouth for a century. Hardly a new idea has been advanced. Old, dried-up, bodies of objections have been dug up and rehabilitated; but the fact has been ill-concealed, that they are, after all, mummies that lived in the early history of infidelity, rather than fresh arguments which modern necessity has constructed. No new line of attack has been found. The assaults of modern infidels are feeble imitations of the first sceptics. All that could be said against the Scriptures was said long ago, and so modern infidels who sneer at Christianity because it has become antiquated, are in the ludicrous predicament of men urging objections that have themselves grown gray with the passage of a century or more since their birth. Is not infidelity old and decrepit? On the other

hand, the passage of every year, and every new discovery in science and research in history, add fresh proofs of the credibility of the Scriptures and the freshness of Christianity. Nay, more, daily life is a reiterated testimony to the value of principles which, though they be old as eternity, are yet young as the new-born morning. Every life that moves in obedience to the principles of Christianity constantly constructs arguments for them out of its own experience, that are new and fresh additions to the proof of the perennial value and power of religion. Infidelity stands where its founders left it. The homilies and apologies of the early Christian Fathers were foundations; and upon these have been built, layer upon layer by successive ages of godly men, arguments in proof of the gospel; and the structure will rise by new additions to receive the cap-stone in eternity. We appeal to history. While Christianity has steadily advanced, and its proofs have been like new revelations, as it were, of the divine will, infidelity has stood still.

But the *objection* urged, coupled with the advances which have been made in Christian research, becomes a *proof*. Christianity does reach back, and for this very reason it is likely to be what it professes to be. The Bible is not a modern book, although it is capable of modern application, so flexible, yet consistent, are its truths. These truths are as valuable for correcting evils that now exist as they were for correcting similar evils eighteen hundred years ago. Paul wrote to the Corinthians to correct certain errors that had crept into the Church. Are not these suggestions valuable now for the correction of similar errors? Many things in the Bible were doubtless said, at the time they were uttered, with a local reference. But that does not destroy their force, if at another time and place errors exist that can be corrected by the same principles. The same truth may be applied to correct evil under the various forms which it is wont to assume. We do not seek so much for the language of the Bible as for the truth conveyed by it. By trial these truths have been found to be fitted to the deepest spiritual wants of all men in all times, conditions, and places. Old as the Bible is, its truths have perennial freshness, and we turn to them with joy when all else fails. The Bible has not yet become too old for the necessities of sinful men.

The assaults of infidelity upon the Bible afford gratifying and decisive proofs of its value. No line of attack has been left untried; there is not an objection that depraved human ingenuity could invent that has not been urged with all the subtle force of profound learning and high culture, there is not an available argument that has not been brought forward and magnified and set forth by the champions of infidelity with the most finished rhetoric and the most sparkling wit; popular literature in magazines and elsewhere has been enlisted for covert attacks; periodicals, supported by able

writers, have been established for open assault ; the most fertile resources of man's genius have been taxed to their utmost capacity to devise means to crush the Bible. Yet it has kept steadily on its way, with not one whit of its power abated, commending itself to serious thinking minds, pointing multitudes to the cross, constantly exerting a healthful influence, defeating the most wily schemes of its bitterest foes, by so manifestly adapting itself, in a way wholly peculiar to itself, to the varying wants of human souls that they turn to it and believe it in the face of objections which they cannot answer. Any system less vital and true would have yielded. But the Biblical system has preserved its integrity in matter and form and influence. Infidels have flattered themselves that death-blows had been dealt to Christianity by their hands, and have died with this belief. But it triumphantly asserts itself from the sarcophagi even of its ablest foes. Upon the tomb of David Hume one of his descendants has written above his name, "Thanks be to God who giveth us the victory through our Lord Jesus Christ"; and within, another has recorded his faith in these words, "I am the resurrection and the life." Even the ashes of the great infidel seem to cry out against him. Truth is immortal. It cannot and will not be put down. No blows of human reason can cripple it. Its book, the Bible, is for the ages. To the end of time it will shine with an unborrowed lustre that cannot be dimmed by any brilliancy of human inventions.

"It gives a light to every age, it gives but borrows none."

THE TONGUE. — To create so little a piece of flesh, and to put such vigor into it : to give it neither bones nor nerves, yet to make it stronger than arms or legs, and those most able and serviceable parts of the body. Because it is so forcible, therefore hath the most wise God ordained that it shall be but little, and that it shall be but one, that so the paruity and singularity may abate the vigor of it. If it were paired, as the arms, legs, hands, feet, it would be much more unruly. For he that cannot tame one tongue, how would he be troubled with twain ! Because it is so unruly, the Lord hath hedged it in, as a man will not trust a wild horse in an open pasture, but prison him in a close pound. A double fence hath the Creator given to confine it, — the lips and the teeth, — that through their bounds it might not break.

THOMAS ADAMS. 1629.

COLLEGIATE AND THEOLOGICAL EDUCATION AT THE WEST.

A PLEASANT thing it is to the weary traveller to seat himself beside some milestone, review the way passed over, and rest a little for the journey he has in prospect. We do not know that the officers and patrons of the "Society for the Promotion of Collegiate and Theological Education at the West" were especially weary in the work of aiding institutions of learning at the West; but, as we learn from the last volume* issued by the Society, they had a four days' respite from the toils of their journey westward, in Marietta, Ohio, in the month of November of the year of grace, one thousand eight hundred and sixty-eight. And right worthily did they improve the occasion in reviewing the work of the past twenty-five years and laying plans for the future. Under the eaves of one of the colleges aided on the banks of the Ohio, and looking out over the Father of Waters, the prairies of the West, and the cotton-fields of the South, the East and the West shook hands together, and renewed their pledges to prosecute vigorously the work so successfully begun.

In this volume of 188 pages the Corresponding Secretary, Rev. Theron Baldwin, D. D., has gathered up the results of the quarter-century labors of the Society, that whosoever will may know its animating idea, and the work it has accomplished. It is the aim of this article to present the main facts of this interesting volume. We have taken occasion, however, to add here and there data derived from other sources, that it may be as perfect an exhibit as possible of the policy, plans, and results of this movement for the religious culture of the West.

Origin of the Society. — It was demanded by the West and the East alike. *There*, on the outskirts of organized society, several institutions of learning had been started, but, by reason of the financial embarrassments of the country, they were threatened with temporary suspension or extinction. *Here*, the churches had been worried into a chronic irritability by never-ceasing appeals from the West to aid colleges whose importance and necessities they had no adequate means of determining. There was no system possible in the bestowment of their charities. An umpire was needed to stand between the East and the West, able to comprehend the necessities of the one, and make a judicious appropriation of the charities of the other.

Accordingly a convention was held at Cincinnati, Ohio, in June, 1842,

* Proceedings at the Quarter-Century Anniversary of the Society for the Promotion of Collegiate and Theological Education at the West, held at Marietta, Ohio, November 7-10, 1868. 8vo. pp 188.

composed of about one hundred delegates from the States of Ohio, Indiana, Kentucky, Illinois, and Iowa. The first four questions discussed were, — Education for the Ministry, Home Missions, A Religious Newspaper, and Colleges. Nothing, however, was accomplished by this convention, so far as the last topic is concerned, save to recommend to the confidence of the churches Western Reserve College, with its Theological Department, Marietta, Wabash, and Illinois Colleges, and Lane Theological Seminary. One of the delegates to that convention was the Rev. Theron Baldwin, then Principal of the Monticello Female Seminary, Ohio. Coming East from that meeting, as he was reflecting, in the cabin of the steamboat *Mayflower*, upon the doings of the convention, and the peril of those struggling institutions, the idea of *an organization*, that should embrace the interests of all in one cause, “dawned upon his mind like a new revelation.”

At another convention called in the spring of 1843, at the house of Rev. Lyman Beecher, D. D., delegates from Lane Theological Seminary, Marietta, Wabash, and Illinois Colleges adopted a plan of association, and appointed their presidents, a committee to lay their condition before a convention of Eastern Christians, and endeavor to secure their co-operation. Such a convention was held in New York in connection with the anniversaries, in May of that year, and again, by adjournment, on the 29th of June, when a Constitution was adopted, a Board of Directors appointed, and the Rev. Theron Baldwin was chosen Corresponding Secretary. A delegate was present from Western Reserve College, assenting to the movement, and committing that institution to work in harmony with the four already referred to.

Institutions Aided. — Thus were Western Reserve, Marietta, Wabash, and Illinois Colleges, and Lane Theological Seminary, first adopted by the Society, saved to the Church, and raised to a situation where they were independent of Eastern aid. The amount furnished by the Society, though small, was sufficient to “carry them past the dead-point,” and give them time to develop the resources of their several fields.

One by one these institutions were raised above the need of Eastern aid, and passed off the Society’s hands. One by one new applicants for assistance presented themselves, from which, after a careful examination of their claims to Eastern sympathy and aid (in nine instances by committees sent upon the ground), the following have been approbated, the first four of which have also been raised above dependence upon Eastern aid, namely: Wittenberg, Knox, and Beloit Colleges, and the College of California; Wilberforce University, Oberlin, Olivet, Iowa, and Washburn (late Lincoln) Colleges, Pacific University, and Ripon College, Wisconsin.

While selecting these institutions the Board have felt compelled to withhold aid from about an equal number of applicants, whose agents would

otherwise have been in the field soliciting aid during all these years. The Society has thus diminished the number of institutions asking Eastern aid about one half, and brought into system the work of contributing to those which give the greatest promise of success. For this it deserves the liberal patronage of the churches and of all benevolent men. It has simplified the work of benevolence in the department of Christian education and saved large amounts that would otherwise have been squandered.

The whole number of graduates of this circle of colleges is 2,105. It will be safe to assume that for every *one* who has completed a course of study at least *ten* have received a partial education. President Chapin says of Beloit College: "It has graduated one hundred and thirty-four. It has had under its training, for a longer or shorter period, nearly one thousand five hundred other young men." President Sturtevant testified respecting Illinois College: "While the graduates number two hundred and fifty, the number of students who have been from time to time connected with the institution is many times as large, amounting doubtless to several thousands."

In addition to these a little more than seven hundred theological students have been sent out from Lane Theological Seminary, and the Theological Departments of Oberlin and Wittenberg; while some have sought other theological schools, and very many have entered the ministry without completing a full course of collegiate study. From these data it appears probable that the colleges aided by this Society have had under their training more than twenty thousand different pupils, and have been instrumental in introducing wellnigh a thousand to the Christian ministry.

Revivals. — Seasons of special religious interest have been the law in these institutions. Said President Sturtevant: "The religious history of Illinois College has been a history of revivals. It is believed that comparatively few have ever been connected with the college, even for a year, to whom their residence has not been the beginning of a new era in their religious history."

Professor Mills testified, at the close of the first quarter-century of Wabash College, that "no class had passed through the college course without witnessing from one to four revivals." Said President Tuttle, at the late meeting: "You have noticed two facts in our history. The first is, the outpouring of God's Spirit on our college. The revival of two years ago was a most astonishing display of the divine grace and power. It is our prayer and expectation, that God will make it the chief glory of our college that it is an institution famous for revivals of religion."

"About seventy-five per cent of the graduates of Marietta College have been professedly pious at the time of graduation, of whom nearly one third were converted while connected with the institution. All the members of

the Senior Class are now hopefully pious, and a large majority of each of the other classes. Half of the subjects of the work are the sons of ministers; and of that class of students, fifteen in number, not one is left." *

"Knox College and Galesburg, being both the offspring of Christian benevolence and philanthropy, have been greatly blessed in their religious history. They have enjoyed frequent and powerful revivals of religion. About two thirds of the college students now in attendance are professing Christians. Seventeen have the ministry in view, six of whom have consecrated themselves to the work of Foreign Missions. A large proportion also of the young ladies in the seminary are professing Christians." †

"Beloit College has been the centre of positive religious influence, where the saving power of divine grace has been almost constantly manifested for the conversion and sanctification of the students. Scarcely a year of its history has passed without some token of the divine favor in this form. There is reason to believe that this has been the spiritual birthplace of nearly two hundred souls." ‡

"The agency of Wittenberg College in maintaining the cause of Evangelical piety is felt and acknowledged over the entire territory of the general synod of the Evangelical Lutheran Church of the United States." §

Iowa College reports five successive years of revival influence. "There has been a confident expectation of the annual converting agency of the Holy Spirit in the hearts of the faculty and the Christian students. Conversions have been looked upon as a part of the ordinary history of the college year. A member of the faculty remarked in a students' daily prayer-meeting, 'My young friends, Jesus Christ is in the habit of visiting Iowa College.'" ||

The history of Olivet College has been marked by nothing else so strongly as by the constant presence of the Spirit with converting power. "During the revival there of 1857-68 there was scarcely a student who was not deeply moved, and about sixty responded to the Saviour's call, and for the first time yielded their hearts to him. Every family for miles around was also visited and prayed with, and the whole number of conversions is believed to have been over one hundred. Revival interest has continued through most of the year past, that is, conversions have continued to occur at short intervals throughout the year." ¶

No college aided by the Society has been more habitually blessed with revival influence than Oberlin. As a consequence the President could say in January last: "At present all the members, I believe, without exception, of the Senior and Junior Classes are hopefully pious, and a very large pro-

* President I. W. Andrews.

† President Gulliver.

‡ President A. L. Chapin.

§ President Samuel Sprecher.

|| President G. F. Magoun.

¶ President N. J. Morrison.

portion of the other two classes. Probably half of those in the Preparatory Department are professed Christians."

During the winter of 1867-68 an extensive work of grace was enjoyed in Washburn College, bringing almost every student to Christ. Pacific University was visited during the last winter with a similar token of the divine favor, bringing nearly a score to the saving knowledge of the truth.

Ripon College, too, just placed upon the Society's list, gives evidence that it has a claim to come into the family of Christian schools, in the fact that during each of the five years of its existence it has been visited by a "refreshing from the presence of the Lord."

These facts, stated chiefly in the words of college presidents, emphasize the truth of our statement,—that revivals have been *the law rather than the exception* in the religious history of these young institutions. This thought was eloquently expressed by Professor Butterfield,—"*We have built a chain of colleges that blaze with revivals.*"

As the result of careful examination it appears that some seven hundred of the graduates of these institutions were converted during their course of study. How many more among the thousands who enjoyed only a partial course only the judgment will reveal.

Home and Foreign Missions.—Said a distinguished professor of an Eastern institution: "The work of your Society is vitally related to the success of the Home and Foreign Missionary Societies." The students of these young colleges are drawn from a class of young men far more likely to enter the ministry and the missionary work than the representatives of our older civilization and our richer communities. They are not tempted so strongly to enter other professions. They will endure hardships better. They see around them the pressing need of home missionary labor. They know the West, and are better prepared to adapt themselves to its peculiarities.

Said one of the secretaries of the Home Missionary Society: * "Western men of Western education for Western work is coming to be the motto of those who most intimately know the West in her character and her needs. Many a good man has tried to do good there and failed, simply for lack of the gift to understand the West and to fit it. Save time and expense and avoid many a failure, therefore, by using the home material, and preparing it on the spot where it is to be used." Hundreds of our students are now ministering to Home Missionary churches at the West, while from thirty to fifty have gone to carry the gospel to the heathen.

Said the President of Marietta College: "Of the two hundred and ninety-eight graduates, one hundred and fifteen have studied or are study-

* A. H. Clapp, D. D.

ing for the ministry. These are now preaching the gospel in twenty States of the Union. Some have been missionaries of the A. B. C. F. M., laboring in the Sandwich Islands, Africa, Turkey, Persia, China, and among the American Indians. One is on the western coast of South America, laboring in connection with the American and Foreign Christian Union."

This, for substance, is the history of all the older institutions aided by the Society, and the younger are entering vigorously upon the same work, even as they have been baptized with the same missionary spirit.

Daily Prayer-Meetings and Sabbath Schools. — These have been a common feature in the history of all these institutions. The former are frequently continued from year to year, and in times of special religious interest multiply themselves into two or three daily meetings in the different departments. They concentrate the religious interest and make it effective for labor and growth.

"In Beloit College," writes President Chapin, "the centre of the manifest religious life is the daily prayer-meeting, for half an hour each evening after supper. This is supplemented by brief meetings in each college building at the close of every evening, and by weekly meetings of the members of each class. Around these spontaneously grows a system of Christian labor, in connection with which, one after another of the members of the institution is brought into the circle and cherished there. Of one hundred young men in the more advanced classes more than *three fourths*, while of a like number in the younger classes less than *one fourth*, are entertaining the Christian hope. Of this change of aspect during the progress of the course one main cause may be found in the daily prayer-meeting, like a tree of life in the midst, yielding its fruit every month. During the past year twenty-five have begun to hope."

The maintenance of neighborhood Sabbath schools is another interesting feature of our Christian colleges. "Within a radius of about ten miles around Beloit College the students have sustained eleven schools during the past year, embracing in all six hundred pupils. One of these schools has been blessed with a rich revival, and is already growing into a church."*

"The Christian students of Olivet College, aided by young people of the town, sustain a Sunday School Association, whose object is to found and maintain Sunday schools in all the school districts and neighborhood around within a radius of three to six or eight miles. At least a dozen such schools have been sustained, in three of which revivals have occurred during the past year, in one instance with the conversion of nearly every adult in the neighborhood. The surrounding neighborhoods are gradually

* President A. L. Chapin.

becoming reformed, renovated, *Christianized*, and brought under the influence of the college. Besides, this work affords to our Christian young people a most excellent religious gymnastic, if I may so say. They here become *strong* for religious work."*

Loyalty of the Students. — Loyalty to the government has been one of the most marked features in the history of these Christian colleges. The recent civil war brought this fact conspicuously to light. In one emergency nearly all the undergraduates of Western Reserve College, and two of the professors, responded to the call of the country, and continued together in the service four months.

The alumni of Illinois College stood foremost in the State of Missouri, maintaining the cause of Union and freedom.

Not a few of the graduates of Wabash College attained high positions in the army that subdued the rebellion. For a time it seemed as if every student, except the cripples, would enter the army. This college has great pride in its roll of honor.

Between fifty and sixty of the alumni of Marietta College entered the Union army, and more than forty of the undergraduates. Twelve of them lost their lives while in the service of their country.

Nearly three hundred of those who have at some time been connected with Beloit College were actually engaged in military service during the war.

Pacific University has always been thoroughly loyal. The county in which it is located has been the banner county and stronghold of freedom.

With such a record during the storms of civil strife, it is not difficult to estimate the influence of these institutions during all the years of their history. Lying directly in the track of emigration to the Northwest, and deeply imbued with the New England spirit, they have nurtured in all the new States a love for the institutions of the Puritans, and made them true to the cause of Union and freedom.

Resources and Struggles of the early Institutions. — We have seen that the necessities of the five institutions first aided called the Society into existence. How great those necessities were will be seen in the fact that their total resources amounted only to \$418,000, while at the same time they were burdened with debts to the amount of \$101,000. In the minutes of the Cincinnati Convention it is said, "The debts of all the institutions are pressing, and must be provided for at the earliest practicable day." Had they been forced into liquidation it is easy to see what must have been the result.

At the recent anniversary Professor Smith, in recounting the items of his experience as a professor at Marietta, said: "The days intervening be-

* President N. J. Morrison.

tween the organization of this college in 1833 and the formation of the Western College Society in 1843, — ten long, hard, yet not altogether unhappy years, — after the first burst of youthful enthusiasm had past, were days of struggle and darkness, sometimes of tears, and almost of despair. The salary of the professors was fixed at first at \$ 600. But the trustees, distrusting their ability to pay so large a sum, requested them to accept \$ 200 of this in the form of a college note. How we lived in the mean time, with young and growing families, is one of the mysteries of Providence which I do not pretend to understand. Nor was the balance punctually paid, and money was almost a thing unknown. In those days here in Marietta we dealt in *barter*. I have a distinct remembrance of one year in particular, when, balancing my accounts with the college, I found I had received in payments, applicable to the support of my family, the sum of exactly one hundred dollars."

The President of Western Reserve College testified that, previous to the existence of the College Society, "he had often, at the hour of midnight, lain upon his bed revolving in his mind the best method of winding up the affairs of the college, without having dared to lip it to an associate in office."

Manifestly such a state of things could not long have continued without disaster. And to add to the anxiety and peril of the situation, the churches of the East had manifested a disposition to withdraw pecuniary aid, and leave them to struggle, if not to die, alone and unassisted. The causes of this disposition on the part of Eastern Christians have been already referred to. They were removed at once by the formation of the Society, which reduced the appeals for aid to system, and secured a judicious use of their contributions.

The amounts contributed by the Society to the institutions it has aided have never been large. But they have assured their success, stimulated their patrons at the West to greater sacrifices, and carried them through the crises in their early history which would otherwise have imperilled their existence. The Board has made it a principle of action from the beginning not to lift a finger for the benefit of any institution, which does not give evidence of doing all in its power to develop the resources of its own field. As a consequence, while the Society has raised on the Eastern field only about \$ 650,000, the present resources of the cluster of institutions aided do not fall short of \$ 2,500,000. "The handful of corn on the top of the mountains already shakes like Lebanon."

The testimony of the colleges aided will set the necessity of the Society, and the importance of the work it has done, in a clearer light.

Said Professor Smith, of Lane Theological Seminary: "The aid secured, though small, was sufficient to carry the institutions past the dead-

point, and to give them time more perfectly to develop the resources of their several fields. The great service of this Society was to keep the institutions alive while they were doing this work. And from this point of view, I have said before, and I now say again, Marietta owes its life to your noble association. What is true of Marietta is true, in a somewhat modified sense, of Lane."

"Most of these colleges," said President Andrews, "would never have had an existence had it not been for the expectation of aid from the East, and for the encouragement which Christian men living there held out to those whose homes were in the West."

President Tuttle said of the aid rendered Wabash College: "Among its bestowments the first year of its existence was the sum of \$ 2,642.26. That sum, not larger than some Christian men expend on a span of coach-horses, or in the bridal outfit of a daughter, saved Wabash College. During the years that it was one of the beneficiaries of this Society we recall not only God's distinguishing mercy, but the almost maternal solicitude and love of the Society. We can never forget it."

The Trustees of Knox College have testified, with "respectful gratitude," their "high appreciation" of the assistance rendered them, as "of the very last importance," coming as it did when the funds of the college were "low and embarrassed," college orders being, at one time, at a discount of twenty-five per cent.

Beloit College, too, has recognized, with "devout gratitude to God, the ministry of the Society," which "nursed the institution" in its infancy, and has "fostered all its growth hitherto."

The Trustees of Wittenberg College have testified that they "could not have established the college without this aid."

These acknowledgments of the timely aid rendered the institutions that are now above dependence upon the East, show what relief the Society is now affording the colleges yet on its list of beneficiaries.

Policy of the Society.—The first Resolution passed by the Cincinnati Convention in June, 1842, was in these words: "Resolved, As the sense of this convention, that no branch of the Christian Church can expect to enjoy any true and permanent prosperity without the aid of well-endowed and well-conducted literary institutions for the thorough education of her ministry."

This is the germ from which the Society sprung, and which has determined its aim and entire policy. *The multiplication of an evangelical ministry* has been, from the first, the leading thought, the animating idea. This will account for the fact that revivals have been so frequent in this circle of colleges, conversions so numerous, and that so large a per cent of their Alumni have gone into the ministry. They are *Christian* colleges, differ-

ing, by marked tokens, from mere literary or State institutions. The multiplication of *these latter*, to any extent, would not prevent the need of the former.

Supplementing the data contained in the volume before us by a few items gathered from former Reports, the following appear to be the important features of the Society's policy.

It affords aid to no institution of a lower grade than the college. Many of the colleges have Preparatory Schools connected with them, but the expense of these departments is to be borne by the friends of Christian learning at the West.

Its appropriations are limited to "three specific purposes, — the support of instructors, the purchase of books, and the purchase of apparatus." Thus far they have been limited almost entirely to the first. Incidentally something has been done in securing donations of books. Its funds cannot be applied to the purchase of lands, the erection of buildings, or the payment of debts, excepting those incurred for instruction. The principle that has governed the Board in making its appropriations is, — that "the West must build its colleges with the aid of the East, and not the East with the aid of the West." It has been a standing rule that dependence must in all cases cease at the "earliest dates possible."

As to the denominational proclivities of the colleges aided, the action of the Board has been decided upon one point only, *they must be evangelical*. They are required to give "satisfactory official assurance, that the funds shall be returned, in case the Christian character of the college be changed, or the institution in any way diverted from the policy which originally secured the Society's approbation and support." But the Board has deemed it "undesirable that an institution aided by this Society should be under the control of any ecclesiastical denomination."

The appropriations voted by the Board are conditioned upon its ability to meet them, "except when there shall be an express vote to the contrary." They are not regarded as making a claim upon receipts that come in after the year during which they were voted. The Board thus becomes the almoner of all the funds intrusted to it, but does not accumulate a debt.

Institutions placed on the Society's list are allowed, in turn, to canvass the Eastern field, under the Society's direction, to secure permanent funds for the salaries of their presidents and professors. These agents are to carry credentials signed by the officers of the Society, and are expected, "as the latter does its utmost to aid them, to do all in their power to give it prominence and vigor; they are to account to the Society for all the funds they raise," and their presentation of the cause in any given church "is to be considered as the annual application of the Society for the year then current."

Institutions asking aid are expected to make a full exhibit to the Board of their terms of incorporation, assets, debts, number of pupils, &c., and are required to "correspond with it, at least annually, in respect to their financial, statistical, social, and religious state." Through these Reports the East is put *en rapporte* with the West, and the way is prepared for discriminative and timely aid.

It has always been the policy of the Board to "use extreme caution in the reception of institutions," and at the last meeting it was voted "that it be distinctly announced as the *general policy* of the Society for the future to aid in establishing one, and but one, institution in a given State or its equivalent territory, until each one of the new commonwealths at the West comes to this extent under its culture."

Some two years since, an organization was formed auxiliary to the Society, called the "College Society Band," the members "cordially giving their pledges to pay *something* annually into the treasury of the Society." This numbers at the present time about four hundred members. It is hoped that they will become acquainted with the principles and work of the Society and be prepared in coming years to fill the places of its liberal patrons who are fast passing away, "not being suffered to remain by reason of death."

Literature created. — The Society was a unique organization, and found no literature in existence adapted to its wants. It became necessary, therefore, to create one. The Corresponding Secretary has accordingly expended the best energies of his life in the discussion of all the fundamental questions that underlie our system of liberal education. That discussion is contained mainly in the twenty-five Annual Reports which he has laid before the Board of Directors. Perhaps no series of Reports published in our country possesses greater value. We may say of them all, without fear of contradiction from any enlightened source, as the *Bibliotheca Sacra* said of the first sixteen of the series: "Taken together [they] constitute a thesaurus of facts and principles touching Christian education such as can scarcely be found anywhere else." In addition to these, the Board has secured the talent of many of the most eminent men of the age, in the preparation of Discourses for its annual meetings. These, twenty-two in number, have all, with one exception, been given to the public. The names of Barnes, Beaman, Bacon, Condit, Edward Beecher, Skinner, Edwin Hall, Town, Eddy, Storrs, Kirk, H. B. Smith, Thompson, Stearns, Ray Palmer, Stowe, Cleaveland, Fisher, Crosby, and President Hopkins are suggestive of the ripest thought, the highest type of Christian culture. Twelve addresses in pamphlet form, and the condensed report of more than sixty others delivered at annual meetings and anniversaries, by college professors, clergymen, and eminent laymen, have also been given to the public as a contribution to the literature of the age. The Society has also called

out two Premium Essays, one on the "Educational System of the Puritan and Jesuit compared," by Professor Porter, of Yale College; the other on "Prayer for Colleges," by Professor Tyler, of Amherst College; a "Plea for Libraries," by Professor Porter, and "Plain Letters to a Parishioner," by Rev. John Todd, D. D. These "Permanent Documents" are worthy a place on the shelves of every library, public or private. Said the American Theological Review of these volumes: "They are well entitled *Permanent Documents*. In no work devoted to education are combined more broad and philosophic views, wise suggestions, pertinent facts, and eloquent appeals, upon the true nature, methods, and aims of collegiate education, under Christian auspices, in a republican country. The volumes are invaluable."

In the last five Annual Reports carefully prepared lists of Liberal Benefactions (and the first ever prepared in our country) have been published, which have been widely copied by the periodical press, and have not only awakened a general interest in our own land, but are known to have excited wonder and admiration in that land of universities, — Germany. The sum total of these benefactions for educational institutions exceeds \$12,500,000. What other benevolent enterprise has been permitted to record such instances of princely liberality?

Quarter-Century Anniversary. — But we must come back to the place of beginning. There was an obvious propriety in the choice of Marietta as the place of the Quarter-Century Anniversary. Not simply because this was the seat of one of the colleges the Society had aided, the oldest of the noble sisterhood, but because it is the site of the first colony north of the Ohio, the oldest town in the State, the Plymouth Rock of the great Northwest. The Ohio Company that made its first settlement here was organized at the "Bunch of Grapes Tavern," that occupied the site of the present New England Bank Building, on the west corner of State and Kilby Streets, Boston, on the 3d March, 1786. Thus early were Boston and New England linked with Marietta and the great Northwest. Going West to hold its anniversary on the borders of the territory that had been the scene of its labors, the Board extended an invitation to all the institutions it had aided to be present by their representatives and participate in the deliberations of the meeting. It was a rare occasion. Twelve college presidents, the acting president of Lane Theological Seminary, numerous professors, college trustees, and clergymen met the board, prepared to give a history of their several institutions, and to recount the struggles, the successes, and the revival scenes that have checkered their experience. The Rev. Dr. Hopkins, President of Williams College, "the oldest and most distinguished of the college presidents of the country," who was to preach the annual sermon, was also in attendance. The board opened its ses-

sions on Saturday, November 17th. It was one of those rare occasions when

"Heaven comes down our souls to greet,
And glory crowns the mercy-seat."

Sabbath evening having been assigned to the opening sermon, President Andrews, in behalf of the trustees, officers and friends of Marietta College, welcomed the Society, the presiding officer, and the speaker in a beautiful and classic address, after which President Hopkins delivered the annual discourse upon National Stability, from Isaiah xxxiii. 6: "And wisdom and knowledge shall be the stability of thy times and strength of salvation; the fear of the Lord is his treasure."

The discourse, being in the line of the President's life-long studies and labors, is a masterly unfolding of one of the finest texts perhaps for the purpose to be found in the Scriptures. It should be read by all who are in any way connected with the cause of education. Contrary to the usual custom of the Society, it is included in the volume before us,—the "Proceedings" of the anniversary.

Monday evening was occupied with the twenty-fifth anniversary of the Society. Resolutions were offered and addresses were made by Presidents Sturtevant, Chapin, Tuttle, Andrews, and Hon. William P. Cutler, grandson of Dr. Manasseh Cutler, of Hamilton, Mass., who was one of the most prominent patrons of the Ohio Colony. These addresses revealed the desperate condition of Western colleges, in respect to finances, when the Society came to their help, and bring out the relation of the Christian college to the increase of an evangelical ministry, and the establishment of New England institutions at the West. President Tuttle paid a touching tribute to the memory of the deceased college officers (eight in number), who had been connected with institutions aided by the Society.

Addresses in response were made by Hon. A. C. Barstow, of Providence, and Rev. H. M. Dexter, D. D., of Boston, encouraging Christians of the West to "lay broad and deep the foundations of a high Christian culture." No abstract of these addresses could be made that would do them justice. With the exception of the last, which could not be obtained, they are all preserved in full in the volume before us.

On Tuesday the 10th ult. the board approbated Ripon College, located at Ripon, Fon du Lac County, Wis., voted appropriations to the several colleges on its hands, and adjourned, "referring the matter of holding the annual meeting of the Society at least once in three years at the West, to the consulting committee, to report at the next meeting."

Let it visit in turn the institutions it has aided, as the years roll on, encourage them to develop more fully the resources of their respective fields,

and draw inspiration, as on the present occasion, from their zeal in labor and their willingness to sacrifice for the cause of Christian learning.

It was a happy coincidence, when, during the closing session of the board, the Trustees of Marietta College assembled and voted to raise on their own field an additional endowment of \$ 100,000, four of their number pledging \$ 29,000 on the spot.

Land to be possessed. — It has been gravely argued that the Society ought to have ended its labors with the relief of the first *five* institutions whose necessities called it into existence. But before this point was reached others equally needy were knocking at its doors for help. No opportunity has yet occurred when it *could* bring its labors to a close. Least of all is the present — this era of development — such a time. The overthrow of the slave system opened all the South to the institutions of a Christian Republic, among which the Christian college must always have predominance. The emancipated race *must be educated*. This implies teachers highly disciplined and Christian. We owe them more than freedom, — the ability to use it to the profit of the race and without detriment to the Republic. They must be brought under the influence of the gospel. This implies an evangelical ministry. We owe it to Christ to save them from the shackles of the *spiritual* bondage that Rome is forging for their souls; while a heathen continent, waiting for the gospel, begs us to give them a Christian culture.

The completion of the Pacific Railroad has made about one third of our unoccupied domain accessible, and greatly stimulated immigration from all nations. Measures are maturing that are to bring every section of our unreclaimed territory speedily into the market. Eighteen hundred thousand square miles — more than half the whole area of the republic, to say nothing of Alaska — lie to the west of the eastern boundary of Kansas, Nebraska, and Dakota. The eyes of oppressed millions are upon it as an asylum and a home. For the stars and stripes float over it all, the emblem of Freedom.

And it is all to be speedily settled. Towns and cities are annually springing up by the hundred, needing at their birth all the appliances of a Christian civilization. It is to be mainly settled by foreigners, all of whom are ignorant of our government and laws. Multitudes of them are hostile to the fundamental institutions upon which they are based, — the evangelical church, the Christian Sabbath, and the common school. *Here* Catholicism is organizing its forces to subjugate the land to a system of faith subversive alike of truth and civil liberty. *There* a reckless Infidelity prevails, that is openly at war with all the distinctive characteristics of a Christian civilization. While from Eastern Asia a tide of Pagan immigration is beginning to flow that is to fill the land with ancestral halls, heathen

temples, and idol gods. What, we anxiously ask, is to be the character of the nation, made up of such materials, if it be not brought *at once* under the elevating influences of Christian learning and a living faith in God? National characteristics and social systems as opposite as the hemispheres in which they had their origin; views of government the most diverse and mutually exclusive, and systems of religious belief the most hostile to each other, are here to meet and struggle for the ascendancy. The great American valley is to be the battle-ground, Christ and Satan the leaders. And it does not need a prophet's eye to see that victory will fall to the lot of those who can marshal the men of learning, the leading thinkers of the age; who have control of the educational institutions of the land, and the minds of the young; and who can bring to the fore-front of the battle all the resources of a Christianized science, a sanctified literature, and "the sword of the Spirit, which is the word of God."

The Society whose anniversary "Proceedings" we have briefly reviewed is one of the important agencies that are aiming to bring the Christian patriot and the Evangelical Church to this high vantage-ground in the coming contest. May it be greatly prospered in the years to come through the patronage and prayers of the Church and the blessing of God!

JUDGE not the preacher; for he is thy judge:

If thou mislike him, thou conceiv'st him not.

God calleth preaching folly. Do not grudge

To pick out treasures from an earthen pot.

The worst speak something good: if all want sense,

God takes a text, and preacheth patience.

He that gets patience, and the blessing which

Preachers conclude with, hath not lost his pains.

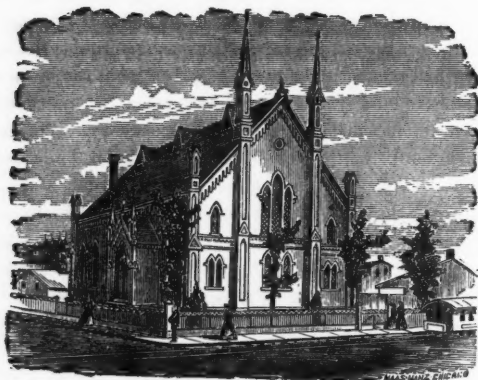
He that, by being at church, escapes the ditch

Which he might fall in by companions, gains.

He that loves God's abode, and to combine

With saints on earth, shall one day with them shine.

HERBERT'S *Church Porch*.



CONGREGATIONAL CHAPEL, SPRINGFIELD, ILLINOIS.

THIS building is a contribution toward the problem of cheapness with convenience and beauty in a meeting-house. In the opinion of many who have seen it, it approximates success.

The dimensions are as follows : Outside measurement, 75×40 . Height to cornice, 20 feet; to apex of ceiling, 30. The general style is Gothic; inside walls are beautifully tinted and frescoed; wood-work grained light and dark oak; ceiling in wood, finished in panels, oak-grained, trimmed with black walnut. The seats are hollowed out after the manner of some horse-car seats, and have reversible backs for the accommodation of Sunday-school classes. Under each alternate seat is fixed a small drawer capable of holding books necessary for the class occupying the two seats. Book-racks are attached to seat-backs, so arranged that hymn-books slide in from the end, thus obviating any disarrangement of books in turning the seats. The pulpit is of carved walnut, 20×30 inches, and movable; the platform, running back three feet into recess, is about 12×10 feet. On the front edge of the platform, rising up just in advance of the pulpit, is a sliding black-board 5×8 feet. This board is hung on weights and pulleys, and when not in use can be readily pushed down into the basement, and the opening through which it rises closed with a narrow trap, carpeted like the rest of the platform. On the right of the pulpit, on a small raised platform, stands the organ, with room for a choir of eight or ten. The arrangement is for congregational singing, with the choir to lead. The base-boards on both sides of the main room are hinged, and can be, in a moment's time,

converted into seats for extra occasions. There is a sliding partition which cuts off a room 40×20 for prayer-meeting, infant class, and parlor purposes. This partition is pushed down into basement, the middle portion to a level with the floor, leaving a clear way between the rooms; the side, portions to a level with tops of the pews, securing an unbroken appearance to the whole when thrown together. There is a vestibule on each side, and there are three aisles, one in the centre and one against each side-wall. The small room is carpeted in keeping with the large, and furnished with chairs instead of pews. By removing most of these and introducing a centre-table and piano, this small room furnishes a commodious and attractive parlor for social gatherings of the church. Above it is a gallery, same size, used for Bible classes and church sittings. Each room has a separate furnace. The small room is hung with engravings and illuminated Scripture mottoes. The Sunday-school library is in the south vestibule. Capacity of the building: For Sunday-school, main room, 310; infant class room, 125; gallery, 80; that is, including teachers, a school of 550. For church services, main room in pews, 275; small room, 125; gallery, 100; base or wall seats, 125; an ordinary capacity of 500, extraordinary, 625. By making the building a little wider — say 75×45 feet — the capacity of the pews would be increased by some sixty sittings, at a very slightly increased by cost of construction.

Cost of building: Lot, \$ 6,000. House, \$ 10,000. Furnishing, including carpets, furnaces, gas-fixtures, exclusive of pipe, \$ 1,500. A building of the same general style, but of cheaper and yet handsome inside finish, can be built for from \$ 6,500 to \$ 9,000.

The church which has erected this house was organized February 6, 1867, with seventy-five members. For several months, to October of 1867, it had no pastor. Rev. J. K. McLean then became, and continues pastor. It has had on its roll of members one hundred and thirty-eight names. Present number, one hundred and eighteen; Sabbath school of two hundred. Ground was broken for the foundation of meeting-house June 29, 1868, and the building dedicated December 10th of the same year. The eight windows of the main room costing \$ 35 apiece, together with the two pulpit or platform windows, were given by churches and Sabbath schools in Beardstown, Ill., Waverly, Ill., Amboy, Ill., Jacksonville, Ill., Jersey City, N. J., Framingham, Mass., Auburndale, Mass., West Newton, Mass., and Lincoln, Mass.

The seats of this house are free, the expenses being met by voluntary monthly subscriptions, and a collection each Sabbath morning.

CONGREGATIONAL NECROLOGY.

CHARLES EDWARD LANE died in Stratham, N. H., August 17, 1868, in his thirty-first year. He was youngest of the five children of Charles and Hannah (French) Lane, born December 27, 1837, in South Newmarket, N. H., whence his father removed in 1867 to a part of the old homestead where his grandfather, Deacon Samuel Lane, the last "elder" in the Congregational Church in Stratham, settled a hundred and twenty-five years before. The father of Deacon Samuel was Deacon Joshua of the first Congregational Church in New Hampshire, at Hampton, killed by lightning, June 14, 1766, aged seventy, whose grandfather, William Lane from England, was a citizen of Boston in 1651.

Beside the influence of a godly ancestry, his mother, like Hannah of old, gave him to the Lord from his birth. With the hope that he might preach the gospel, he was named Edward Payson, but on the addition of his father's name, Payson was dropped. His mother died when he was three years old, but his early religious impressions, and ultimate conversion, he largely traced to her influence and prayers. He made a profession of religion at home with a sister, next older, April 4, 1858. He was then a member of Phillips Academy, Andover, having entered December, 1856, but ill-health prevented his graduation till 1861. He graduated at Amherst College, 1865, at Andover Theological Seminary August 6, 1868, preached at Rindge, N. H., the following Sabbath, and died a week from the next day.

From the revival of 1858 he turned toward the ministry with an enthusiasm which shone to the last hour of life. He went at once about his Master's work, and in school, college, and seminary, as well as on visits and vacations, the aim of his life was to serve God and save men. Out of his heart he wrote, "It matters little where I labor if I do Christ's work. The crown I am sure is worth the cross. How glorious to wear out in doing acts for others, every one of which will please the Saviour, if we are only humble and perform them in a right spirit!" His work in mission Sabbath schools, in the mission fields of Vermont and among his brother's people in Whately, Mass., will long be remembered. He led many to Christ. He made friends and won favor wherever he went, and once wrote, "I don't know why it is, but it seems to me I have not an enemy in the world, excepting, of course, my own wicked heart and sin in its varied forms." From his licensure in December, 1867, by the East Hampshire Association, he preached almost every Sabbath till his death. From many vacant churches he had requests to be a candidate, but turned eagerly toward the home mission work of Vermont or the West, where he hoped to begin his ministry if not spend his life.

Of him in college Professor Tyler writes: "As a man and a Christian Mr. Lane was highly esteemed. His mature age and experience, his practical wisdom and good sense, his warm and active piety, and his exemplary Christian character gave him more than usual influence, especially in seasons of religious interest.

"No member of his class — we might add, no member of college in his day — was probably more zealous in promoting revivals, or more active in efforts to win souls to Christ. At the same time his zeal was tempered by moderation, and his activity guided by wisdom. Perhaps constancy and conscientiousness were the most marked features of his Christian character and life. His appointment to act as one of the deacons of the College Church during his senior year is an index of the esteem in which he was held by the Faculty and the Christian students.

"Indeed, no student, however irreligious himself, questioned the sincerity and genuineness of Mr. Lane's Christian character; none doubted that, whoever else might be found wavering or faltering, he would always and everywhere 'stand up for Jesus.'"

Professor Phelps writes: "Very early in my acquaintance with him he made upon me the impression of a man of great directness and earnestness of Christian character. This impression deepened with time. Yet his modesty tempered his zeal, and his genial manner made his courage wise. He could safely say things to the impenitent which few could utter without giving offence. To his Christian associates his words were quickening and timely. Those who knew him most intimately recall his life most thoughtfully as having been full of helpful suggestion to them.

"If he could have known that his life's work was to be so brief, I doubt whether he could have essentially changed the plan of it without detriment to its results. Few young men make the course of education in academy, college, and seminary a course of Christian usefulness so faithfully and so skilfully as he did. His whole being seemed engaged and always engaged in Christ's work. He seemed to give himself by instinct to those means and methods of activity which lay nearest to him. He used them without parade. He took literally what his hand found to do, and *did* it.

"As a preacher he exhibited the same traits of mind and heart which were so conspicuous in the man. Biblical taste, solid good sense, directness of style, and intensely practical aims were the most noticeable characteristics of his sermons. Their defects were secondary. Defect was overborne by the eagerness of spirit, which always aimed right. In this the sermon was what the man was. It was the embodiment of his own soul struggling to express itself for Christ."

As a brother and son he was dutiful and affectionate. To his family his loss is irreparable. He died suddenly on the sixth day after reaching home. Ever willing, in self-forgetfulness, to attempt all asked of him, none knew how weary and worn he was at graduation, as he said, in words that seem prophetic, "I am going home to rest."

A slight attack of dysentery seemed to complete the work which nervous excitement and overwork had so nearly accomplished. Delirium was the first token of danger, yet even then the Saviour ruled. He was constantly praying, preaching, repeating Scripture, and addressing his classmates most touchingly. "Go forth to the scene of your future labors with your armor bright! Go trusting in almighty strength," &c. "My work is done, I am going home." To a sister he said, "I want you to take my hand and go with me to our dear mother's grave, then go

with me to heaven, won't you?" To his father, "Where are Abraham, Isaac, and Jacob to-day?" He was told, "In the land of the blessed." "We will try and go there too, won't we, father. I know I shall be there, for I do love Jesus. Never say that I died denying my Jesus!" His wish, once written to a friend, was granted in this: "We must all die. God grant that we may have our armor on, and our work done. I rejoice in the hope of the perfect knowledge of the future life." He longed to do much more for Christ, and with confidence we write over his grave: "Thou didst well that it was in thine heart."

J. W. L.

REV. ALFRED NORTH died in Chilton, Wis., on the 3d of March, 1869, aged sixty-two years. He was born in Exeter, N. H., where his father was a physician. When ten years old he went with the family to Boonville, in Northern New York, where he remained until he was sixteen. He then went to Utica and learned the printing business, which he chose in preference to all other employments, if he must be denied the privilege of a college course. In 1830, or thereabouts, when twenty-three, he returned to his father's house, and spent some two years in studying Latin and Greek, having previously acquired some knowledge of Hebrew. In 1832 and 1833 he was employed in New York as a printer, and the writer stood at his side by the case, and occupied the same room at night, for several months, before and after the cholera raged with such awful and deadly violence. There an acquaintance began which ripened into friendship, and continues yet, though death has come between. In 1834 he received an appointment from the American Board to the Mission at Singapore, and sailed in July of the next year to his place of destination. He remained there teaching, and occasionally preaching, till the Mission was broken up in 1843, when he was transferred to the Madura Mission. Soon after landing Mrs. North was seized with cholera, and died, leaving four small children. They were sent to this country. Mr. North, thus doubly bereft, was stationed at Dindique. In 1847 he returned to this country, and, at his own request, was dismissed from the service of the Board. After studying theology about two years at Auburn Seminary, he was married to Miss Martha Bryan, a sister of his first wife, and again brought together his scattered family, whom he cherished with devoted affection. He was settled in several places in the west centre of New York, as Middlefield, Pittsford, Attica, and Leroy. One of his sons having died in the war, in the early part of 1866 he went to Kansas, and spent the summer with his surviving son in farming. He was next engaged as a Home Missionary in Tipton, Mo., and finally, in October last, he went to Chilton. He left home, writes a near relative, "in vigorous health, and entered upon his new field with all the ardor of his nature." His death was very sudden, caused probably by premature mental exertion when recovering from a brief sickness. Thus passed from earth to heaven one of the ablest, and most warm-hearted men the writer has ever had the privilege of knowing. He was acute in intellect, he had much general information, his acquisitions in many branches of knowledge were extensive, and all his faculties were under complete control. Besides a respectable acquaintance with the English language and literature, he had perfect command of the Malay tongue, and was

often employed by the English Government to translate documents of importance. Latin, Greek, and Hebrew were familiar to him. Few Americans have so broad and profound knowledge of history, in its facts and its philosophy, as Mr. North. His delight was in metaphysical studies, and he pursued them into their intricacies. And yet he learned more and more, in advancing years, to discard the metaphysical method in sermonizing, and to lay out his strength in bringing forth the meaning of the sacred writers. In this regard he held the most advanced views of scriptural exegetes. "Study the original languages of the sacred Scriptures," was his motto. There you will find the intent of the Holy Spirit, and by so doing you will ever be fresh and full of variety in your pulpit exercises. If his early predilections had been gratified, and he had been able to devote himself to letters, he would have been universally ranked among the distinguished sons of New Hampshire. His life was broken up, and therefore he was never able to achieve what would otherwise have been attained. But he was greatly useful in his day; and his life, if he had written it, would have been a rare specimen of autobiography. With outward adventure and inward experience which few romancers would dare to invent; with intellectual acumen and intensity of feeling, and largeness of sympathy which few heroes possess, he would have filled a volume of permanent interest and value. But he is gone; and it is a positive pleasure to think that his acquisitions will find a fitting sphere of exertion in a perfect world.

A. P. M.

Mrs. ABBY P. COLMAN died in Princeton, Ill., March 25, 1869, aged seventy-three years.

She was a native of Newport, R. I., a daughter of Hon. T. G. Pitman. At the age of seventeen she united with the Congregational Church, then under the care of Rev. Wm. Patten. In 1819 she became the wife of Rev. Ebenezer Colman, then of Tiverton, R. I. They were afterward settled in New Hampshire and in New York. After the marriage of their eldest daughter they followed her to Illinois, where Mr. Colman spent several years usefully in the active labors of the ministry. Then his health declining, they removed to Detroit, where he closed his life in 1859.

Through all these eventful years of their married life Mrs. Colman was his judicious counsellor, his affectionate, faithful, and efficient helper.

Her prominent characteristics were industry, frugality, punctuality, energy, discretion, and self-control. She set the Lord always before her, and acted with reference to his revealed will in all things. Moral obligation with her was paramount to every other consideration. The Bible was her study and delight. Her last illness was short and her disease obscured her intellect. Yet her thoughts were evidently on scriptural and heavenly things, and she was much in prayer. And thus she passed away, leaving earth the poorer and making heaven the richer by her removal.

Four children survive her, one a clergyman, and several had preceded her to the better land.

F. B.

REV. D. HOYT BLAKE died in Stamford, Conn., April 6, 1869, at the age of forty years.

Mr. Blake was a native of Sutton, Vt. When a youth of seventeen, after the death of his parents, he went to reside with a brother in Michigan. There he was persuaded by a companion to enter Knox College, with the intention, however, of pursuing a business life. His conversion to Christ, however, led him to devote himself to the work of the ministry. It was characteristic of him that, when he became the subject of strong religious impressions, he shut himself in his room with the determination not to leave it till he had made his peace with God.

He studied theology in the Union Theological Seminary of New York. While there he wrote of one "happiest hour of his life thus far," and continued, "and when the shades of eternal night shall begin to gather round, and the eye grow dim, may that hour be the happiest of all my life. It seems to me now that it will be. I feel that I shall not fear death, but welcome it, when my work on earth is done." He graduated in 1859, and about the same time married Miss Charlotte A., daughter of Deacon Munson Lockwood, of Brooklyn.

Mr. Blake was first settled over the Congregational Church in Mendota, Ill. For some months he served the church in Waupun, Wis., and then became pastor of the church in Princeton, Ill. Burning with ardor for the cause of our country, he sought a commission to the seat of war. He served as chaplain of soldiers in the hospitals of the Army of the Potomac and among the exchanged prisoners. In that service there is reason to believe he contracted the seeds of the malady, Addison's disease, which proved fatal. He was, however, again settled, over the Congregational Church in Spencerport, N. Y., where he labored earnestly a year or two, till increasing infirmities compelled him to withdraw from the regular duties of the ministry.

Mr. Blake was about the average stature, and, when in health, of very fine appearance. He was a man of decision of character, and of strong convictions, which gave a vigorous tone to his preaching. Wherever he saw a wrong he desired to smite it. His piety was overt and practical rather than contemplative and subjective. Weighed down with prolonged and heavy sickness, he sometimes longed to depart and be with Christ. He often said, "I have no desire to live after my life shall have ceased to be one of active service." He united with the church in Stamford, though anticipating that he came to die, saying to his pastor, "If I can do anything, I want to do it." At the beginning of the present year he was elected superintendent of the Sabbath school, and though very weak, conducted it efficiently for three months. It is not strange that, languishing under slow but mortal disease, he sometimes had dark hours; but he enjoyed also many sweet experiences of the love of Christ. Some months before his death he wrote, "I wish here and now to record my great although imperfect love to Christ. I am rich, rich because I seem to have been taken up and cared for by my Heavenly Father. Sometimes it seems perfectly glorious, as though only a foretaste of heaven. But, oh! the sins that make me mourn. I can truly say with Edwards, 'O that God would help me to discern all the flaws and defects of my temper and conversation, and help me in the difficult work of amending them.'"

His departure at length came suddenly. After performing his regular service

in the Sabbath school he was directly seized with congestion of the lungs, and on the next Tuesday morning, following a night of extreme suffering, he passed away, leaving his beloved wife and four children of tender age to the care of the Saviour in whom he trusted.

R. B. T.

DEACON JOHN KIMBALL died at the house of his son, in Newbury, Vt., May 3, 1869, at the age of ninety-four years and four months.

"The righteous shall be in everlasting remembrance," and this venerable and truly worthy man deserves to be thus cherished. He was naturally of fine personal appearance, of a strong mind, energetic in his pursuits, and adapted to go forward and have influence in society. His mind was well stored with useful knowledge, and he was a faithful man, for he feared God. The greater part of his long life was spent in the service of the King of saints in persevering endeavors to promote his cause, especially in his place of residence at North Haverhill, N. H., and at Wells River in Newbury, Vt., near by. He used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. The writer of this brief notice remembers once hearing him tell of his holding religious meetings at Wells River, when there was no church there, and scarcely a man in the place to sympathize with him, and how he felt when he looked around on such an assemblage, and, standing up for his Saviour all alone, gave out the hymn,—

"I'm not ashamed to own my Lord,
Nor to defend his cause."

He lived to see a wonderful change there, to see a spacious house of worship erected, and thronged with worshippers devoutly listening to that gospel which many of them had personally found to be "a savor of life unto life."

Deacon Kimball earnestly desired and sought the conversion and salvation of his own household, and had the great joy of seeing his children walking in the truth. He left five of them members of Congregational churches.

S. M. K.

MRS. ROGENA AMIRA BAILEY, wife of Rev. John G. Bailey, Hyde Park, Vt., died May 8, 1869, aged twenty-nine years.

Her maiden name was Scott, and she was born at Fairfax, Vt., April 6, 1840. Her father, a member of the Franklin County Bar, himself a scholarly man, was assiduous in his attentions to her *intellectual* cultivation, and her mother, whose religion was a constant *life*, was correspondingly attentive to the training of her heart and moral habits.

Her higher studies were pursued at various seminaries and academies, of which those at Fairfax and Johnson, in the earlier stages, may be named; and those at Cincinnati and Nashville, in the later.

In various parts of our country, for several years, she was employed as a teacher. While at the South and Southwest she instructed, mainly, in the fine arts of music, painting, and their kindred branches.

She commenced teaching at Lowell, Vt., when but sixteen years of age; travelled alone to Kentucky when only seventeen years old. There she

taught one year, and from thence went to Louisiana, where she taught one and a half years. From thence she went to Nashville, where, for two years, she taught with good success. After the Union soldiers entered that city, she gave her time, for several weeks, to ministering in the hospital.

Returning home, she was married at Warner, N. H., Feb. 17, 1863. She still continued to teach occasionally.

Her Christian experience began young. She united with the church when but fifteen years of age. The hope, thus early professed, she never relinquished. Her energy of character and fixedness of moral principle were marked and admirable.

In addition to all her other cares, as a wife, a mother, and a teacher, she always found so much time to work for the interests of the church of which her husband is pastor, as to have impressed them with a tender sense of their loss, in her death. Deeply, therefore, do they mourn for her.

REV. JOHN WILLIAMS SALTER died at Mansfield Centre, Conn., July 6, 1869, at the age of seventy-one years. He was the son of Gen. John Salter, a highly respected and wealthy citizen of Mansfield. His mother, Mary, was the daughter of Ezekiel Williams, of Middletown, and sister of the late Chief Justice Williams, of Hartford.

Richard Salter, uncle to Gen. Salter, was pastor of the First Church in Mansfield from 1744 to 1787.

The subject of this sketch was born January 28, 1798. He was prepared for college under the tuition of Rev. Moses Hallock, of Plainfield, Mass., and graduated at Yale in 1818. His religious experience commenced during a powerful revival which occurred in Yale College during his Freshman year.

After completing his college course, although he then had a strong desire to enter the gospel ministry, he yielded to the wish of his father, and studied law in Hartford with his uncle, Chief Justice Williams. He commenced the practice of law in Mansfield in 1821. The late Rev. John A. Albro, D. D., of Cambridge, Mass., was then an inmate of his father's family, and had just commenced the practice of law in the same village; and the two youthful aspirants for legal honors were often obliged to measure their professional abilities with each other as opponents in the same case. Mr. Albro married an elder sister of Mr. Salter, and afterwards abandoned the profession of law, and spent the remainder of his life in preaching the gospel. This circumstance, together with his early convictions of duty, probably influenced Mr. Salter.

Mr. Salter, however, continued in the practice of his profession a few years. In 1825 he married Miss Harriet Byron Stedman. He commenced the study of theology at New Haven in 1827.

His first settlement was at Kingston, Mass., in 1829, where he remained about two years. In 1832 he was installed over the church in Bozrah, Conn. Resigning his pastorate there in 1835, he removed to Norwich and engaged in teaching a select school in his own residence until 1837, when he was called to Milford, N. H. There his beloved wife died in the autumn of 1838. On account of some

dissensions in the church, for which he was in no wise responsible, he soon after resigned and returned to Connecticut. In 1841 he was recalled by the church in Bozrah, but not deeming it best to be resettled, he labored with them one year as acting pastor. In 1842 he married Miss Elizabeth Turner, who survives him.

Soon after his marriage in 1842 he was settled in Douglas, Mass., where he remained until near the close of 1846. In 1847 he became acting pastor of the church in Montville, Conn., and continued to labor in that field about eleven years. His hearing becoming imperfect, after the close of his pastorate at Montville in 1858 he removed to New London; and from there to Mansfield in 1862, and spent his remaining years in the old family mansion, where his honored father and mother lived and died.

After removing to Mansfield, he supplied the pulpit there for about two years.

Mr. Salter labored for brief periods with other churches than those above named. He spent some months in Gorham, Maine, in the early part of his ministry, where his labors were blessed in quite an extensive revival.

He was a true gentleman. Politeness was interwoven with his nature and education. No man possessed a kindlier and more sympathizing nature than he. His Christian character was fervent and devoted, yet at times he was somewhat desponding and distrustful of himself. He loved the Bible and spent the larger part of his time during the later years of his life in its study.

His preaching was earnest and impressive; his pulpit productions were often of a high order, and sometimes even brilliant. He possessed a lively and powerful imagination and wrote with a flowing pen. He often electrified the ministers' meeting, of which he was for several years a member, by his coruscations of fancy, and everything which flowed from his lips or his pen bore the stamp of his quick-working brain.

After attending the funeral of an aged neighbor, and taking a part in the service, on the ninth day of June, he returned home, and the same evening was prostrated by typhoid fever, but survived until the 6th of July at evening, when he entered the heavenly rest. During his sickness his mind and conversation were almost entirely upon spiritual and divine things. In one of his last conscious moments his wife repeated to him a few lines from that favorite hymn by Mrs. Elliott,

"Just as I am, without one plea,"

when his countenance became radiant with heavenly light, and his eyes beamed with joy as if looking through the open gates of Heaven, and thus he passed to the spirit-world.

K. B. G.

LITERARY REVIEW.

IN this bustling age, when "activity" is the demand, there is danger of losing sight of the great need of soul-work, of care for the inner life. Activity is not necessarily religion. Going about doing good is Christian work, but it is not all of it. We welcome every good effort designed to turn the Christian's thoughts to the sources of healthful Christian action. The fountain must be full and pure to keep the streams pure and fluent. "Upward" * is a book for the hour, instructive, winning, warming; valuable to any one who wants to make higher attainments in the divine life. The author tells us that his "little book is meant to reflect the dealings of God with the heart of his child, — in other words, to be a book of Christian experience." It is more than well often to turn aside and ask ourselves, "How much of our religion is born of the people, and how much of God?"

WE have seen few books more wonderful than the "Life of John Carter." † As a physical phenomenon, he was a wonder. As an artist against such fearful odds, he was a marvel without a parallel. He was born in the County of Essex, in England, July 31, 1815. He received a fair education, like other boys at the parish school, during which he showed some taste for drawing. He became a silk-weaver, and was married in 1835. Like many others of his craft, he spent many of his evenings "at the public-house, and soon took delight in all evil and mischief." A fall of forty feet from a rookery, where he had no right to be, and striking upon his back, so disabled him that he never afterwards moved hand or foot. He lived, but was a perpetual paralytic. He became a decided Christian. He became interested in painting and drawings. By dint of untiring perseverance he gained the use of the pencil and brush in his mouth, so as to produce many remarkable specimens of drawing, in line and with colors. His first effort was a butterfly, a fac-simile of which is given in the book, with colors, as in the original. It also contains his Bird on Flower; Syrian Goat; Head after Rembrandt; Sketch of Desk, Brush, and Pencil; Virgin and Child; Woodcut of our Lord; The Sick Horse; The Head of a Fox; Fac-simile of his Writing. These are only sample representations of his varied pencil productions. He died June 2, 1850. The publishers have spared no pains or cost to give this unique character a beautiful setting.

THE trustees of Andover Theological Seminary invited the Rev. Rufus Anderson, D. D., to deliver a course of lectures on Foreign Missions, ‡ to the students of that institution. On similar invitations the same course was delivered at

* Upward from Sin, through Grace, to Glory. By REV. B. B. HOTCHKISS. Philadelphia: Presbyterian Publication Committee, 1334 Chestnut Street. pp. 293.

† The Life of John Carter. By FREDERICK JAMES MILLS. With Illustrations. New York: Published by Hurd and Houghton. Cambridge: Riverside Press. 1868. pp. 122. \$1.75.

‡ Foreign Missions: their Relations and Claims. By RUFUS ANDERSON, D. D., LL. D., late Foreign Secretary of the American Board of Commissioners for Foreign Missions. New York: Charles Scribner & Co. 1869. pp. 373. \$1.50.

Bangor, Hartford, Auburn, Princeton, and the Union Seminary at New York. Dr. Anderson's long connection with the oldest and largest Board of Missions in this country, as well as his singular abilities, pointed him out as the man to inaugurate such a service. The substance of these lectures we now have in a cheap and acceptable form, and they ought to be widely circulated. The reputation of the author for careful and judicious research, together with his abundant opportunities for knowledge, by extensive and repeated journeys in Europe and Asia, and his associations and correspondence with leading officers of other missionary boards, and with missionaries themselves, are a sufficient guaranty of the accuracy and thoroughness of this invaluable compend of missionary and Christian knowledge. The contents are, An Opening World; An Uprising Church; Development of the Idea of the Christian Church; Characteristics of Apostolic Missions; Irish Missions in the Early Ages; Historical Developments of Modern Missions; Principles and Methods of Modern Missions; Value of Native Churches; Missionary Life Illustrated; Hindrances at Home; Diffusion of Missions; Success of Missions; Claims of Missions on Young Men; Romish Missions as an Opposing Force; Résumé and Conclusion; to which an Appendix of over sixty pages is added. It is a book to be commended to every Sabbath-school library and every Christian family.

THE past is rich in varied experiences, with which the present cannot wisely dispense. He is a benefactor to his race, therefore, who will patiently search out, arrange, and give to the world, the results of his unwearied labors, in such available forms that all may share their benefits. And among our New England towns, even, few have a more important or interesting history than Bennington, Vt. Its one hundred years' life is full of striking incidents, — ecclesiastical, civil, — some uncivil, — social, revolutionary, educational. It was an important settlement, as among the earliest in the State, as a key or thoroughfare to other parts, and as the home of leading men. "The Memorials of a Century,"* originally prepared as a sermon, has grown into a fine volume, containing "a Record of Individuals and Events, chiefly in the Early History of Bennington, and its First Church." Posterity will thank the author for his persevering toil. While he may not have attained all that is desirable, or possibly available, he has brought together an array of facts that will greatly interest and instruct the reader; and he has thus set up excellent way-marks to guide future explorers. In this alone he has done a good work.

We sincerely hope another edition of this excellent volume will be called for; and in its preparation some typographical and other small blemishes should be removed, and a full index added. It should be an indictable offence in literature to print a historical work without an index; the omission almost forfeits a good notice of the book. The only remedy now is to read it thoroughly through, which, one commencing it, will be strongly inclined to do.

* *Memorials of a Century.* Embracing a Record of Individuals and Events chiefly in the Early History of Bennington, Vt., and its First Church. By ISAAC JENNINGS, Pastor of the Church. Boston: Gould and Lincoln, 59 Washington Street. 1869. pp. 408.

THE woman question is up,* and "will not down" until more is known of it. That a French Papal bishop should come to the rescue of those with whom he and his class are denied their marital rights is, indeed, strange. But the array of great names he brings from all ages, and his able defence of their powers in certain directions, make a strong appeal in behalf of womanly capabilities; and the writer shows a fairness, an impartiality and careful discrimination seldom surpassed. His topics are: Opinion of M. de Maistre, — Learning dangerous for Women; The Question fairly stated, — What is Woman's Province; Examples of Learned Women; Duty of Woman to develop her Intellect; The Danger of Repression; Fatal Consequences of Ignorance and Frivolity in Women; Advantages of Intellectual Labor; A Truth for Ladies of the Fashionable World, — The Duties of a Mother; Bad Education and Prejudices, — the Remedy; The Practical Part, — What Faculties Women ought to cultivate; The Plan of Life. Under the advantages of intellectual labor, he says: "How many mothers have lost all power over the souls of their sons, because they have been unable to nourish and to develop their intellectual as they had done their physical being! To be a mother, a mother in all the elevation, the extent and depth of the word, — that alone justifies all the noble efforts of a woman to acquire the greatest superiority of mind. . . . I do not, therefore, the least in the world, agree with M. de Maistre, that science in petticoats, as he calls it, or that talents, whatever they may be, make a woman less good as a wife or a mother; quite the contrary." The book is full of good common-sense suggestions, truthful, philosophical, religious. It is well printed.

L'ABBÉ DE SEGUR's little book, "Answers to the Most Common Objections urged against Religion,"† is one which, were it not for its occasional bitterness against Protestantism, and lack of either knowledge or candor, we should like to see widely circulated. We should, however, make still further exception of its explanations and definitions of certain Romish peculiarities, such as the celibacy of priests, confession, worship of the Virgin Mary, infallibility of the Pope, etc., etc. But its answers to the common objections to religion are admirable for their clearness and comprehensiveness, and can be studied with pleasure and profit by all; they are put with simplicity, directness, often with great vivacity, and always in a popular style. The section (XIX.) which treats of Jesus Christ as God is, for the space occupied, one of the best arguments we have seen. The author's whole treatment of those outside the Romish Church is unfair, although we have charity to believe unintentionally so, and one of his weakest chapters is that in which he attempts to explain what is really meant by "infallibility" in the Church or in the Pope. The ingenious loop-hole is that it is not "the man who is infallible in the Pope, it is Jesus Christ," and therefore "we must not take heed to the personal qualities of the Pope, the bishop, or the priest, but only to his legitimate

* *Studious Women*. From the French of Monseigneur Dupanloup, Bishop of Orleans. Translated by R. M. PHILMORE. Boston: Patrick Donahoe. 1869. pp. 105.

† *Short and Familiar Answers to the Most Common Objections urged Against Religion*: From the French of L'Abbé de Segur. Edited by J. V. HUNTINGTON. Boston: Patrick Donahoe. 16mo. pp. 195.

authority," etc., etc. "Weaknesses are attributable to the *man* and not to the *priest*," and this is why we are told that "the mass and the absolution of a bad priest are as valid as the mass and the absolution of a faithful priest." Such distinctions are "more nice than wise." We do not forget that Luther did not outgrow this belief. L'Abbé's logic is a little at fault. He defines Protestantism as being to Catholicism what *no* is to *yes* in the fundamental points of religion, and that out of the Catholic Church there is no Christianity; yet he is generous enough to say that if a man "has lived according to what he has believed to be the true law of God, he will have the same claim to the joys of heaven as if he were a Catholic"; for which kindness L'Abbé has our thanks!

SEVERAL books by Roman Catholic authors have been published recently. Among these we mention "The Instruments of the Passion of our Lord Jesus Christ,"* by Dr. John Emanuel Veith, a Romish convert from Judaism. The spirit of the book is excellent, and we have neither the right nor the disposition to doubt the sincerity and piety of the author. Certainly the atoning work of Christ is set forth with great power and beauty, and salvation only through him is the strong undercurrent of thought. True, the Mariolatry pains us, and especially when the book is so complete without it. The very argument on the "passion" of Christ is conclusive against the worship of Mary. As Christ is here shown to be sufficient for the salvation of all who will put their trust in him, what need of Mary? The book is beautifully printed and bound, but the black edge is hardly to our taste.

MAX MÜLLER, in his latest published work,† attempts, through philological channels; a comparative study of religions. He believes in a science of religion as truly as in a science of language, and holds that "the history of religion, like the history of language, shows us throughout a succession of new combinations of the same radical elements. An intuition of God, a sense of human weakness and dependence, a belief in a divine government of the world, a distinction between good and evil, and a hope of a better life, — these are some of the radical elements of all religions." While during the last half-century the accumulation of new material for the study of the religions of the world has been remarkable, Max Müller candidly expresses his doubts whether it is yet possible to master this material, and shows a modesty characteristic of a true scholar, which is in marked contrast to the rash assumptions of a class of modern skimmers of learning who draw weighty conclusions from very shallow premises.

There are those, for instance, who would have us believe that they have conquered the mysteries of the religions of the Indies and of China; but, says our author, "to gain a full knowledge of the Veda or the Zend-avesta or the Trepitaka of the Old Testament, the Koran or the sacred Books of China, is the work

* The Instruments of the Passion of our Lord Jesus Christ. Translated from the German of Rev. Dr. John Emanuel Veith, Preacher of St. Stephen's Cathedral, Vienna. By REV. THEODORE NOETHEN, Pastor of the Church of the Holy Cross, Albany, N. Y. Boston: Patrick Donahoe. 12mo. pp. 292.

† Chips from a German Workshop. By MAX MÜLLER, Fellow of All Souls' College, Oxford. New York: Charles Scribner & Co. 2 vols. pp. 374, 402. \$ 5.00.

of a whole life. How, then, is one man to survey the whole field of religious thought, to classify the religions of the world according to definite and permanent criteria, and to describe their characteristic features with a sure and discriminating hand? Nothing is more difficult to seize than the salient features, the traits that constitute the permanent expression and real character of a religion." Consequently he urges care and caution in all such discussions, because of "the shortcomings and errors that are unavoidable in so comprehensive a study"; but he feels that, while the true science of religion — its historical features — may be the last to be elaborated, it will ultimately change the aspect of the world, and give a new life to Christianity itself, which will then be assigned its right place in the religions of the world. He believes that our Christianity should, as a study of investigation, be treated in a genuine historical spirit, and well says that he must be a man of little faith who would fear to subject his own religion to the same critical tests to which the historian subjects all other religions. He remarks, in the preface, that if we send missionaries to every part of the world to face every kind of religion, to shrink from no discussions, and to be staggered by no objections, we must not give way at home or within our own hearts to any misgivings lest a comparative study of the religions of the world should shake the foundations of our own faith. And further, he believes that in such critical study as is attempted in this work we may find that the Christianity of to-day has some radical variations from the religion of Christ, and whenever we are tempted to feel that the modern teaching of our faith does not win as many hearts in India and China as it ought, we should remember that it was the Christianity of the first century in all its dogmatic simplicity, but with its overpowering love of God and man, that conquered the world, and superseded religions and philosophies more difficult to overcome than the systems of Hindus and Buddhists. The theory of the author is, that, while our religion, in its essence and in its relation to ourselves, stands alone, and admits of no rival in the history of the world, it is one of many, and must be considered historically and in critical comparison with others.

This able work is in two well-printed and well-bound volumes, and consists of a series of essays originally published in English reviews. Vol. I. contains fifteen essays on the Science of Religion, and Vol. II. twelve essays on Mythology, Traditions, and Customs. As a whole, it is a remarkable contribution to the science of philology, and the racy, vivacious style of the learned author makes that entertaining which, under less fascinating treatment, would be hard if not dull study.

In the Quarterly for April we noticed the work of President Hopkins on Moral Science. We have since received a treatise on the same subject from President Fairchild, of Oberlin.* It is perhaps just that these two works should be considered together. Indeed, as we understand it, they have an historic connection which is of special interest. Somewhat over thirty years ago there was a prolonged discussion at Oberlin on the foundation of virtue, which deeply inter-

* Moral Philosophy; or, The Science of Obligation. By JAMES H. FAIRCHILD, President of Oberlin College. New York: Sheldon & Co. 12mo. pp. 326. \$ 1.50.

ested not only all who were connected with the college, but indeed the whole community there. That was a philosophic period in the history of the college, and affected for years the mental condition of the students. Its influence on the teachings of that institution seems to be permanent, and appears finally to have reached Western Massachusetts.

The disputants were President Mahan, as the advocate of right as a simple idea, and Professor John P. Cowles (now of Ipswich, Mass.), as a utilitarian. Professor Finney presided. The discussion continued, if we mistake not, two days in the week, for a number of weeks, and gave shape even to the preaching at Oberlin for months. The remarkable power of President Mahan as a debater, and the scholarly, incisive traits of Professor Cowles, could not but invest with special interest and importance such a contest on such a theme.

Professor Finney had some very eminent traits fitting him to preside over such a discussion, to present a *résumé* of the arguments, and independent ultimate conclusions.

As the result of the long debate, Professor Finney advanced substantially the theory now presented to the public by Doctors Hopkins and Fairchild. At the time when the discussion occurred, President Fairchild was a student in the collegiate Department at Oberlin, and was doubtless stimulated by it to devote himself to philosophical studies. The theory which Professor Finney then adopted has prevailed in the institution at Oberlin ever since, and is held in common by Professor Finney, Professor Morgan, and the author of the work now under review.

It is very remarkable that Dr. Hopkins, after having taught his college classes for twenty-five years that right was a simple idea, should then have been swayed from his moorings, and led to adopt a new theory. He acknowledges, in the Preface of his second volume, that he is "greatly indebted" to his "early and constant friend, Dr. John Morgan, of Oberlin." In our opinion the world would have been quite as much indebted to him if he had been less indebted to Oberlin.

It has been attempted to connect this theory of moral science with the teachings of President Edwards. But the principle of that great philosopher, that virtue consists in benevolence, and that benevolence is "love of being in general," is consistent with several of the different theories as to the foundation of virtue, and cannot be claimed exclusively by either of the parties.

The "highest good" theory advocated by President Hopkins and President Fairchild has not an Edwardian but an Oberlin origin, and, attempt to disguise it as they may, it is, as it seems to us, a modified form of utilitarianism.

President Fairchild's work covers much the same ground as President Hopkins's. The two distinguished authors, however, do not pursue the same methods of developing the same leading doctrine, so that he who reads both treatises obtains a more nearly complete, and therefore more satisfactory, view of the subject. The contents are well arranged. Part I. is theoretical, and, after a chapter of definitions, treats of right and virtuous actions, wrong and sinful actions, particular virtues and vices, right and wrong, conscience, moral action, and obligation and its theories. Then follows Part II., which, under the general head of

Practical Ethics, treats of government, its nature and foundation, divine, civil, and family government, with the details naturally belonging thereto. Personal Rights and Duties are discussed in the second division of the book. President Fairchild is clear in his definitions, and logical in the presentation of his views, and he has made a valuable contribution to the literature of moral law.

For any criticism which we would offer on his theory we refer to our notice of Dr. Hopkins's book in the July number of the Quarterly.

It was a wise provision when the Rev. John Bampton, Canon of Salisbury, bequeathed lands and estates to the chancellor, masters, and scholars of the University of Oxford, in trust for the endowment of "eight Divinity Lecture Sermons." In accordance with the specifications of the will, a lecturer is yearly chosen by the heads of colleges only, upon the first Tuesday of Easter term, to preach eight sermons the year following at St. Mary's, in Oxford. These eight Lecture Sermons are required to be upon either of the following subjects: to confirm "and establish the Christian faith, and to confute all heretics and schismatics; upon the Divine authority of the Holy Scriptures; upon the authority of the writings of the primitive Fathers, as to the faith and practice of the primitive Church; upon the Divinity of our Lord and Saviour Jesus Christ; upon the Divinity of the Holy Ghost; upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds." "Thirty copies of the sermons shall be always printed, within two months after they are preached. No person shall be qualified to preach the Divinity Lecture Sermons, unless he hath taken the degree of Master of Arts at least, in one of the two Universities of Oxford or Cambridge; and the same person shall never preach the Divinity Lecture Sermons twice." The income of these lands and estates is £120 per annum. The first course was preached in the year 1780. Many of these lectures have been given by the ablest men in the Church of England, and, in addition to the printing of thirty copies, a large part of them have been published. A full set of these lectures would be of great value in any theological library, but unfortunately a full set is not to be found in the market, and it is an infelicity that those which are for sale are not printed or bound in uniform style. It is an interesting matter of history that it was the ambition of the late Hon. Samuel T. Armstrong to have a somewhat similar course of lectures instituted in Boston, with a portion of the funds of the Old South Church.

THE Bampton Lectures for 1867 were preached by Rev. Edward Garbett on "The Dogmatic Faith,"* and are now, we are happy to say, offered for sale by Messrs. Gould and Lincoln, of Boston.

The author distinguishes between dogma and dogmatism, and defines dogma as "only another word for a positive truth, positively asserted in contrast to an opinion, a conjecture, or a speculation." He gives prominence to three propositions, — that the Church as a visible community has had a continuous existence;

* The Dogmatic Faith. An Inquiry into the Relation subsisting between Revelation and Dogma, in Eight Lectures preached before the University of Oxford, in the Year 1867, on the Foundation of the late John Bampton, M. A. By EDWARD GARBETT, M. A., incumbent of Christ Church, Surbiton, Rivington, London, Oxford, and Cambridge. 1869. Boston: Gould and Lincoln. 12mo. pp. 307. \$2.50.

the body of dogmatic faith has been identical in all ages; the Holy Scriptures are the authoritative documents of this faith. This book is characteristically English. No man but a Churchman could ever have written it. Although the author alludes in detail to the sects and theologians, not of England only, but also of the continent, yet there is, so far as we have observed, not a word in the volume to imply that there is any other hemisphere but the Eastern. His language would, we think, in some cases have been modified had he been acquainted with the minute analysis of American thinkers. In his arguments with sceptics as to the authority of the conscience, he fails to discriminate, clearly between the primary and secondary use of the word, between its authority as a moral instinct, and its authority when the word is used as synonymous with the judgment. In his attempts to establish the authority of "The Dogmatic Faith" in distinction from the teachings of Reason, he recognizes, but, as it seems to us, does not make sufficiently prominent, the fact that there is a *Reason* in man to which there must be an ultimate appeal as to the foundations of our faith, which reason is in *its proper sphere authoritative*. The volume is valuable as an illustration of the state of theological science in England, as an able treatise on a peculiarly timely theme, as remarkably well written, rhetorically, and as an exhibition of erudition.

THE Roman Catholics are making special efforts to commend their system of religion to the intelligence of the nineteenth century. A volume of "Lectures on Reason and Revelation,"* by the Rev. Thomas S. Preston, of New York, has been sent us. It is written in direct, lucid style, and the spirit which it breathes is calm and dispassionate. Some of its statements are remarkable. In the introduction the author says: "We are not believers in total depravity, and have, therefore, great confidence in the good which still remains in human nature." Again: "It is a great mistake to suppose that the Catholic Church requires of any man that he should do away with his reason, or cease to exercise those powers which God has given him for the proper appreciation of truth and goodness. To man's intelligence revelation is addressed, and every new light from above only serves to enlarge the thirst for knowledge." "Private judgment has its full scope, as to it are clearly presented the tokens of every supernatural intervention."

This does not sound much like the old adage, "Ignorance is the mother of devotion." Philosophically, the fundamental error of the writer is in his limiting the province of reason to the examination of "the *extrinsic* credibility" of a Revelation. He remarks: "If we go on to say that reason assured of a revelation cannot be the judge of the *intrinsic* credibility of a dogma clearly revealed, we only say that reason must act in its own sphere, and that the finite must not venture to measure the infinite." He here overlooks the fundamental principle that "the *intrinsic* credibility" of the dogma taught in a professed revelation is one of the data to be examined in deciding whether the book is to be accepted as a Revelation. Should a book teach that two and two make five, no amount of

* Lectures on Reason and Revelation, delivered in St. Ann's Church, New York, during the Season of Advent, 1867, by the Rev. THOMAS S. PRESTON. New York: The Catholic Publication House, 126 Nassau Street. 8vo. pp. 266.

extrinsic evidence could satisfy us that it was a divine revelation. To allow full scope to private judgment as to "*extrinsic* credibility," and deny its right to consider intrinsic credibility, is the assumption and presumption of Rome. The author asserts: "Protestantism delivers no system of religion, since in its various phases there is a tissue of contradictions which leave nothing for a result." He then adds: "It would be illogical in examining a great system held in common by a vast multitude of adherents to exclude any of the members from the responsibility of evils directly flowing from the principles adopted by all." We may well ask if "Protestantism delivers no system of religion." What is that "great system held in common" to which he refers?

In reading the Bampton Lectures, by Rev. Mr. Garbett, and this volume, by Rev. Mr. Preston, one is struck with the similarity in the *great line of thought* in which the mind of a Churchman and that of a Romanist naturally runs. In this instance the Churchman has said more than the Romanist to depreciate Reason and Conscience.

FROM the "Life of Father De Ravignan" * Protestants may learn one great reason for the success of Catholics in their work. This "Father" was one of the most eminent of the French Romanists, recognized by the Church and his friends as "an Apostle, fighting the battle of the Lord in the face of day; and the Religious, struggling against self, and seeking sanctification in secret." "The former," says his biographer, "was great in the eyes of the world; the latter was yet greater in the eyes of God and his brethren." The memoir is well written, and in a reverential spirit, and on every page shows the steadfast earnestness which characterizes the life and labors of a thoroughgoing priest who, in the good of his church, loses sight of self and all things else. He made his religion his business, therein putting to shame many among us who give grudgingly to the Lord such odd bits of time and attention as we cannot well use in our worldly affairs. The chapter on Ravignan's dealings with Protestants is very instructive, for it emphasizes the well-known fact that Romanists are indefatigable in their labors to make converts to their faith; they never are discouraged, they never falter, and consequently they very often succeed. Why should we be less aggressive than they? Here is another lesson for us. An interesting section of the book is that in which the Spiritualist Home's temporary connection with the Catholic Church is frankly narrated. It seems that Home did join that Church, and for a time was "in good and regular standing," but when Ravignan found that he persisted in his "Spiritualism," after promising to give it up, he spurned him from his presence, and his connection with Romanism ceased from that date. The last hours, and dying scene, are certainly stimulants to a holy life, and are convincing proof of the sincerity of his belief, and we are only the more astonished that one whose faith in an atoning Saviour seemed so strong, should also feel the need of the formal accessories of the peculiar dogmas of Romanism. This memoir is elegantly printed and bound, and we have read it with interest.

* The Life of Father De Ravignan, of the Society of Jesus. By Father DE PONTLEVOT. Translated at St. Beuno's College, North Wales. New York: Catholic Publication Society. Crown 8vo. pp. 693. \$4.00.

THE Carters have issued three small volumes : * " Little Effie's Home," " Shining Light," and " Little Jack's Four Lessons," which are of a religious character, and among the best for use in Sabbath schools.

THERE is some hope that the " woman suffrage " question is passing out of the impractical twaddle of the uneasy dozen who have been noisily splashing the surface of public opinion. There is a prospect that out of the bitter may come forth sweet, that instead of violent denunciations and assumptions may be sound argument and solid sense, when such men as Horace Bushnell, John Stuart Mill, and President Hopkins enter the lists. Not of necessity that we always agree with these writers, but that we feel that whatever views they advance will be worth considering. Dr. Bushnell's work † is racy reading, of course, abounds in the excellences and defects of his characteristic style, and presents some good arguments against what he happily calls the " reform against nature." He admits that women have some " wrongs " that should be righted, such as questions of property, employment, payment, and education. In regard to the latter, he holds that when both sexes are taught on a footing of equality, women will find all places and professions open to them for which they shall prove themselves fitted. But he denies woman the right to vote and to hold office, herein radically differing from those who believe, or try to think they do, that the ballot-box is the panacea for all the evils, real and imaginary, which women now undergo. He ridicules the idea of any absolute right of suffrage either for man or woman, and holds that suffrage is a political trust conferred upon some of the citizens for the benefit of the whole, and that it has never been exercised as a natural right in any part of the world, and has never been unrestricted. He illustrates from history the evils attending or resulting from woman-rule, and argues that if women vote and hold office, men and society would be made no better, and women would be made much worse. This whole division of the book — " Probable Results " — is worthy of study, and we consider it better than that in which he attempts to show that God and nature demand the subjection of woman to man. With all his conservatism on the general subject, it is not a little curious to find Dr. Bushnell advocating the removal of " the embargo on women as respects advances toward marriage."

The character of Mr. Mill's book may be judged from its title, — " The Subjection of Woman." This title is bad, is false, and we deprecate the whole aim of the book, which, if we read it rightly, is to convince us that the women of today are cruelly oppressed and enslaved by the monster man. He writes ably, and makes some strong and good points in regard to property, education, and employment, and here we can heartily indorse much that he says; at the same time, large portions of his book are of no practical use in this country, for it is

* Little Effie's Home. By the Author of " Donald Fraser," " Bertie Lee," &c. 12mo. pp. 266. Shining Light. By the Author of " Memorials of Captain Hedley Vicars." 12mo. pp. 131. Little Jack's Four Lessons. By the Author of " Sunday all the Week," " The Star out of Jacob," &c. 12mo. pp. 109. New York : Robert Carter & Brothers, 530 Broadway. 1869.

† Women's Suffrage; or, The Reform against Nature. By HORACE BUSHNELL. New York : Charles Scribner & Co. 12mo. pp. 184. \$ 1.50.

written with English laws and customs in mind. Further, the book is too assumptive, and appeals too much to prejudices. The great defect of his book, to our view, is his utter avoidance of the great question of the family relation. As has been well said, "all modern civilization is built up of families"; it is at home, that is to say, in the family, that the young learn life and acquire character. Now the marriage relation is the foundation of the family, and separate interests and aims of husband and wife impair it, and injure or ruin the family. And here is a great objection, perhaps fatal, to the woman suffrage movement. Its tendency is to weaken the marriage relation, and indeed the leading advocates of "woman's rights" scout at marriage laws, and their leading papers ridicule the institution. The really well-meaning claimants for woman suffrage—and there are many such whom we respect—must see to it that their views, logically and practically carried out, do not weaken the marriage relation and dissolve the family.

BICKERSTETH (Rev. E. H.), whose "Yesterday, To-day, and Forever" we have had occasion to recommend, has written a little book entitled "Hades and Heaven,"* in which he aims to show what the Scriptures reveal of the state and employments of the blessed dead and the risen saints. The first division treats of the state of the "blessed dead" before the resurrection; the second, of the employments of the risen saints, and the whole is a very good presentation of Bible language on these topics, with judicious reflections. The book is a gem in typography.

SKETCHES of real life have a permanent interest and value altogether beyond that which is merely imaginary. "Children of many Lands"† contains them; and they are written in a style to attract and instruct young readers, and will command the attention of those of riper years. China, British America, and the Islands of the Ocean furnish the wonderful characters delineated and illustrated.

CHILDREN are interested in whatever is striking and marvellous. Such will be more than pleased with Miss Ingelow's "Mopsa."‡ She must be well acquainted in "Fairy" land. She writes like one quite at home with these imaginary beings; and, perhaps, the natural impossibility of the truthfulness of her narrative will prevent the wrong impressions not unfrequently made by very much that is written for young readers under the semblance of truth, but having no foundation in facts. The book is well printed and illustrated.

THE great Dictionary of the Bible,§ which will be the most thorough, the

* Hades and Heaven; or, What does Scripture reveal of the State and Employments of the Blessed Dead and of the Risen Saints. By the Rev. E. H. BICKERSTETH. New York: Robert Carter & Brothers. 4to. pp. 128. \$1.00.

† Children of many Lands. By Rev. J. D. STRONG. Published by the American Tract Society, 164 Tremont Street, Boston. pp. 108. 50 cents.

‡ Mopsa, the Fairy. By JEAN INGELOW. With Illustrations. Boston: Roberts Brothers. 1869. pp. 244. \$1.25.

§ American edition of Dr. William Smith's Dictionary of the Bible. Revised and edited by Prof. H. B. HACKETT, D. D., with the co-operation of EZRA ABBOT, LL. D., Assistant Librarian of Harvard University. New York: Hurd and Houghton. 75 cents a number.

most full and satisfactory in our language, when completed, is making good progress. Number twenty, just issued, ends with the word "Olive." In this and the previous numbers the article on the "New Testament" alone occupies thirty-two pages, that on "Nineveh" fourteen and a half pages, and the same space is given to the character and history of "Noah," and twenty-four and a half pages are devoted to the "Old Testament." While these may be found more ample and critical than the general reader would care to peruse, they are just what the preacher and every student of the Bible ought to be only too glad to have placed within their reach.

GOOD sermons are not always popular reading, yet many of them would be very useful could they supplant, in the public attention, the mass of mere trash that now is so much sought after. "The Day Dawn and the Rain"* has some able discourses, which, while ministers might read them with profit, are better fitted for more general reading. We can commend the book to deacons and church committees, especially where they have occasionally or frequently to read a sermon in place of a preacher. The common people will hear them gladly. There is a freshness, pertinency, and perspicuity about them that will command attention. They are GOSPEL sermons. No one will have occasion to say in reading them, "They have taken away my Lord, and I know not where they have laid him." The Sun of righteousness shines in them all.

THERE is much that we can heartily commend in the little work "In Heaven we Know our Own."† The reverend Father has made commendable research among ancient and modern writers on heavenly recognitions, and gives their and his own views in a very succinct and readable form. The work is Papal throughout, of course; and while it has many valuable suggestions, and interesting facts, it contains also high commendations of devotion to the "Mother of God," of the "expiatory" name, of "the mass," of prayers "for the dead" and such like. The mechanical execution is all that could be desired. It may be profitably read by the afflicted with proper discrimination.

THE men of Ulster and Wexford in "NINETY-EIGHT"‡ were more than ready to fight for "creed and country," and their historian weaves the incidents of their campaigns into an interesting and stirring tale, which many a youth will delight to read, and which is well calculated to fire the Irish heart. Kate O'Neil, Cormac Rogan, Brigid O'Hara, Mike Ghirty, Pat Dolan, besides the Millikens, McCrackens, MacKenzie's, and many others, figure largely in the course of the story, and we find them at Ballinahinch, Dungannon, Aughagallon,

* The Day Dawn and the Rain and other Sermons. By the Rev. JOHN KER, Glasgow, Scotland. New York: Robert Carter & Brothers. 1869. pp. 450. \$2.00.

† In Heaven we Know our Own; or, Solace for the Suffering. Translated from the French, with the permission and approval of the author, Rev. Father BLOT, S. J. By a LADY. New York: The Catholic Publication Society, No. 126 Nassau Street. 1869. pp. 186. 75 cents.

‡ The Irish Widow's Son; or, The Pikemen of Ninety-Eight. A Story of the Irish Rebellion, embracing an Historical Account of the Battles of Antrim and Ballinahinch. By CON. O'LEARY. Boston: Patrick Donahoe. 1869. pp. 224. \$1.00.

Templepatrick, and Fairisleuch, or wherever the green flag waved them onward. The pikemen of "Ninety-eight," to say nothing of the women, in the north of Ireland, were truly patriotic and brave, and eminently deserved a success they were unable to win.

Good descriptions of the cities and sacred places in the Old World are always welcome. Many of our readers will recall the thrilling interest with which they have perused and reperused books of travels in the Holy Land, Egypt, etc. Lady Herbert's "*Cradle Lands*"* has a similar attractiveness. We seem to travel with and belong to the party. The descriptions have an air of reality quite unusual, but very pleasing. The book is the details of a journey undertaken for the health of one of the party to "Alexandria, Cairo, and Upper Egypt; from Cairo to Jerusalem and the Holy Sepulchre; Bethlehem; Hebron; Carmel and Beyrout; Damascus and the Lebanon; Asia Minor and Ephesus." The scenes at Jerusalem on Good Friday and Monday in Easter week are more fully rendered, and are very interesting. The writer does not enter into the controversies regarding the authenticity of the sites pointed out as sacred places. She says "she went there as a Catholic pilgrim, and gladly accepted the Latin view of these disputed questions, which are, after all, irrelevant to the one great fact, that here Our Blessed Lord lived and died, was buried, and rose again." The book is well illustrated with engravings, and is finely printed.

We have rarely found so much that is truly valuable and important in so small a compass as in "*The Gospel Treasury*."† The full title-page, as seen below, will give an idea of the contents and topics of this "*Treasury*." Here are two volumes in one, the first with 336 pages, the second with 519, besides Introduction and a full and complete Index — lxi. pages — to the first volume, and xxviii. pages to the second; giving a total of 944 pages, small octavo, thin paper, very fine — for us quite too fine — print, with matter enough for a huge quarto, yet portable enough for the Sabbath-school teacher to take in hand without inconvenience. We doubt the judgment of the publishers in choosing just such a form for a work containing so much that all, both young and old, may read and examine with so much profit. None but young and sharp eyes can read this very fine though very clear print for any length of time without pain. Abating this mechanical defect, the book is worthy of all commendation. It is indeed a valuable aid "to the study of the life of Jesus Christ." The arrangement of the Harmony is not original with the compiler, as he states, but is happily chosen; and the illustrations, notes, practical reflections, geographical notices and addresses are pertinent and lucid, while fairly critical. Every Sabbath-school teacher would be greatly helped in the study of the Gospels by this valuable book.

* *Cradle Lands*. By LADY HERBERT. New York: The Catholic Publication Society, 126 Nassau Street. 1869. pp. 332. \$2.00.

† *The Gospel Treasury and Expository Harmony of the four Evangelists, in the Works of the Authorized Version, having Scripture Illustrations; Expository Notes from the most approved commentators; Practical Reflections, Geographical Notices; Copious Index, etc.* Compiled by ROBERT MIMPRISS, author of "*The System of Graduated Simultaneous Instruction*," etc., etc. Two volumes in one. New York: M. W. Dodd. 1868. \$2.50.

THE frequency and ease with which divorce is granted are justly exciting both surprise and alarm. The manifest evil effects of the present state of things, in destroying family virtue and lowering the tone of public morals, certainly should be enough to secure the most stringent legislation to stay this downward tendency. But it is found difficult to enact, and more difficult to execute, even good laws against human appetites and passions, and unless our Christian communities can be aroused to some such sense of their danger as to demand an effectual check upon this growing enormity, the reins will soon be thrown loose upon the neck of lust, and every one will take the liberty to do what is right in his own eyes. President Woolsey has led the way in his recent able and thorough work upon divorce for a thorough reform.* He has admirably acted the part of the scholar, divine, lawyer, and statesman. We fail to see anything wanting to give ministers their text-book for enlightening the people upon their danger and their immediate duty; to statesmen, their manual for the reproduction of the laws which the safety of our commonwealths absolutely demand. He tells his readers that he has undertaken this work, "not from any especial interest in the subject, but from a sense of its importance." It appeared, the most of it, in the *New-Englander* in 1867 and 1868. The drift of this treatise may be seen by the subjects of the consecutive chapters. I. Divorce among the Hebrews, Greeks, and Romans. II. Doctrine of Divorce in the New Testament. III. Law of Divorce in the Roman Empire and in the Christian Church. IV. Divorce and Divorce Law in Europe since the Reformation. V. Divorce and Divorce Laws in the United States. VI. Attitude of the Church toward Divorce Laws; Principles of Divorce Legislation. In the fifth chapter some statistics are given which show the fearful increase of divorce within the last decade. True, these are mostly among the lower classes, but not confined to them, and if they were, their tendencies are evil and only evil continually. Let every well-wisher to his race at once possess and read the book. We rejoice in its issue, and wish it the widest circulation.

"WAITING AT THE CROSS"† well fulfils the intention of the editor,—to bring together some of the best thoughts of good men and apply them to the comfort, instruction, and sanctification of believers. In size, shape, and general appearance it is a tasteful addition to that popular style of which, if we mistake not, "The Changed Cross" was the first issued. The picture photographed upon the title-page is a gem, and singularly appropriate to the contents of the book. The selections are made with good judgment, and systematically arranged. The book is, in every respect, to be praised, and we gladly add it to the books which we love to have near at hand for perusal.

CRUDEN'S CONCORDANCE‡ has been published in a very neat, portable style,

* *Essay on Divorce and Divorce Legislation, with especial Reference to the United States.* By THEODORE D. WOOLSEY, D. D., LL. D., President of Yale College. New York: Charles Scribner & Co. 1869. pp. 408. \$1.75.

† *Waiting at the Cross: A Book of Devotion.* Boston: H. A. Young & Co. Small quarto. pp. 224. \$1.50.

‡ *A Concordance to the Old and New Testaments; or, A Dictionary and Alphabetical Index to the Bible.* By ALEXANDER CRUDEN, M. A. Edited by Rev. C. S. CAREY. Boston: D. Lothrop & Co. 12mo. pp. 572. \$2.00.

on tinted paper, good type, and well bound, and at the low price of \$ 2.00. No Bible reader should be without a copy of the Concordance in some style, and for pastors and Sabbath-school superintendents and teachers it is indispensable. This edition is especially good for Sabbath-school use, as it can be easily carried with the Bible and question-book.

THE American Sunday School Union, 1122 Chestnut Street, Philadelphia, and Bible House, New York, have added the following to their numerous valuable issues, viz., "The Voyage of the White Falcon," an admirable story well told. Little Nelly answers well to Eva in "Uncle Tom's Cabin." The scenes through which she bore herself with marvellous grace and propriety were ludicrous, grave, comical, tragical. An "Alphabetical Index to the New Testament"; in flexible cover, good print, exceedingly convenient and useful to the Sabbath-school teacher. We are right glad to see it. "A Year in Sunday School," a pleasing narrative of positive usefulness. "Cousin Deborah's Story," in which a little English history is well told for young folks. "Mabel," a tale of the times of James I., in which the English persecutions for supposed witchcraft are succinctly narrated, and from its perusal the children may learn that our forefathers in this country were not sinners above all others in their belief in witchcraft delusions; but we rather question the expediency of such stories for the promiscuous reading of the young. "Lady Lucy's Secret" is another historical story by the same author. "The Third Book of One Hundred Pictures" is excellent of its kind, and the kind very good, cheap, attractive, and instructive. "Perverse Pussy" is a pretty little book, to be read with profit by little children who love to have their own way, and children of this kind are of all ages and sizes. Mr. Eben Shute (No. 40 Winter Street) is the New England Agent for the publications of the American Sunday School Union, and the valuable works of this great organization may be obtained from him at wholesale or retail. The general character of the publications of the "Union" is such as to secure the confidence of the public.

BOOKS for the young are abundant, and among the best we find "Molly's Bible,"* a handsome volume in its externals, and pleasing, instructive, and sound in its story; also Peter Clinton,† the fifth of the "Lindendale Series" which has proved very popular, and its author, Rev. Daniel Wise, D. D., has shown a wonderful faculty of making his books entertaining and at the same time free from objectionable style or sentiment.

"MAY BELL"‡ is the fifth volume of "The Prize Series," and, like its predecessors, is good. It inculcates the lesson of "duty before pleasure," and the author, "Herbert Newbury," has already gained a wide reputation as a writer for the young. This series is highly creditable to its publishers, and may be

* Molly's Bible. By MARY DWINELL CHELLIS. Boston: H. A. Young & Co. 16mo. pp. 40. \$ 1.50.

† Peter Clinton. By LAURENCE LANCEWOOD, Esq., being Vol. V. of the Lindendale Series. Boston: H. A. Young & Co. 12mo. pp. 240. \$ 1.25.

‡ May Bell; or, Duty before Pleasure. By HERBERT NEWBURY. Boston: D. Lothrop & Co. 12mo. pp. 452. \$ 1.50.

bought by the "set" or in single volumes, with confidence that the money is well expended. The competition in literature of this kind is bringing good results in a better class of books than has heretofore been prevalent.

SERMONS on Slavery in these days when the grass is growing on the grave of that iniquitous system might be thought dull reading, but Rev. Gilbert Haven is no synonyme for dullness either in the pulpit or in the editor's chair. "National Sermons,"* just issued, contains his principal sermons, speeches, and letters on "Slavery and its War," and probably gives as much of genuine Christian anti-slavery radicalism as can be found in any one volume. It is simply a historic series of Pulpit Orations upon public events, their duties and lessons, reformatory and religious, national and universal. They cover the ground from the passage of the Fugitive Slave Law to the election of President Grant, and are classified: 1. Before the War; 2. War; 3. After the War. It is small praise to say that they are admirable specimens of what some persons love to call "political preaching"; they are in the pungent, pithy style which Mr. Haven always uses with pen or tongue, and show emphatically (to quote his own words) "the sympathy and oneness of the pulpit with the events, political and military, of the mightiest movements of God in this generation." The book is interesting, is valuable, the dryest facts are narrated with racy vigor, and the arguments are well put, strong in logic, condensed in statement. He who would have at hand a volume to represent the Christian patriotism of the New England clergy will find this to meet his wants, and we hardly know whether to say it is better for reading or reference, it is so good for both. As a specimen of the art of book-making, we have not seen its superior.

THE title of a new book, "Lamps, Pitchers, and Trumpets,"† would not readily convey any idea of the real nature of that work. The following sentence happily presents the scope of the volume. "Preaching to the intellect, to the intelligence, is as a lamp, — it sheds light over truths, over processes of argument, over means of conviction; preaching to the conscience is as a trumpet, — it calls up the soul from slumber, it makes it restless and unquiet; preaching to the experience is as a pitcher, — it bears refreshment, it cools, and it calms the fever of the spirit, and it consoles and comforts the heart." These lectures were delivered to the students of Rev. Mr. Spurgeon's Pastor's College, and afford proof that the author is an industrious and live man.

The book is not a scientific course of lectures on Homiletics, but it is eminently suggestive as to the true style and aim of preaching, and although it can hardly be called a philosophical or a learned work, it is, even to the common mind, read-

* National Sermons. Sermons, Speeches, and Letters on Slavery and its War, from the Passage of the Fugitive Slave Bill to the Election of President Grant. By Rev. GILBERT HAVEN. Boston: Lee and Shepard. Crown octavo. 675 pages. \$2.50. With Photograph, \$3.00.

† Lamps, Pitchers, and Trumpets. Lectures on the Vocation of the Preacher. Illustrated by Anecdotes, Biographical, Historical, and Elucidatory, of every Order of Pulpit Eloquence, from the great Preachers of all Ages. By EDWIN PAXTON HOOD, Minister of Queen Square Chapel, Brighton, England. New York: M. W. Dodd, No. 506 Broadway. 1869. 8vo. pp. 453. \$2.00.

able and racy, while to theological students and ministers it will prove stimulating and beneficial. Its value is enhanced by two good indexes.

"HOSPITAL SKETCHES,"* is a volume made up of contributions to the periodical press, including the sketches which appeared in the Commonwealth in 1863, and a few short stories of the camp and of the family, by Miss Alcott. They are vivacious, amusing, sympathetic, and patriotic. It is a happy faculty which enables one to look on the bright side of things; it is happier still when with cheerfulness there is united a fervent piety.

"WATCHWORDS FOR THE WARFARE OF LIFE,"† from the writings of Dr. Martin Luther, is divided into five parts with the following titles: Words for the Battle-Field; Words for the Day's March; Words for the Halting-Places; Words for the Wounded; Words of Victory. These extracts are brief, pointed, and particularly useful at the present time, when the disposition is so general to make life an indulgence rather than a conflict.

A. S. BARNES & Co. have issued "The German Echo: A Guide to German Conversation,"‡ which is well adapted to the purposes for which it was prepared. As it is in prose, it affords the learner special advantages over the common method of attempting to learn to speak German by committing to memory German poetry. The language of poetry is not that of common life; but these conversations give the student command of the words he especially needs to use.

THE science of Astronomy is little understood, even by those who have been schooled in its mysteries, and worked hard to comprehend the wondrous heights, movements, distances, bulk, and orbits of its mighty worlds. That "a Connecticut Pastor" of scarcely more than a self-sustaining parish should be able, in six Lectures to his plain people, to shed more light upon this profound subject — make it more simple, yet more grand, more perspicuous, yet more amazing and impressive — than many of the great masters who have written before him, is a matter of surprise, and yet such seems to be the generally conceded opinion of the press. We hear but one testimony concerning *Ecce Cælum*. Its topics are logically and naturally arranged and discussed in language as simple as the subjects will allow, and so well illustrated that any intelligent reader can understand what before has been only a mystery. It is worthy of the widest circulation.

We are glad to learn that this writer is preparing another work, entitled "Pater Mundi; or, Modern Science testifying to the Father in Heaven," which will be soon issued by Nichols and Noyes of this city.

* Hospital Sketches, and Camp and Fireside Stories. By LOUISA M. ALCOTT. With Illustrations. Boston: Roberts Brothers. 1869. 12mo. pp. 379.

† Watchwords for the Warfare of Life. From Dr. Martin Luther. Translated and arranged by the author of "Chronicles of the Schonberg-Cotta Family." New York: M. W. Dodd, 506 Broadway. 1869. 12mo. pp. 330.

‡ The German Echo. A Guide to German Conversation; or, Dialogues on Ordinary and Familiar Subjects. With an Adequate Vocabulary. Edited for the Use of American Students by JAMES H. WORMAN, A. M. New York and Chicago: A. S. Barnes & Co. 1869. 12mo. pp. 303. \$1.25.

§ *Ecce Cælum*; or, Parish Astronomy. In Six Lectures, by a Connecticut Pastor. Seventh edition. Boston: Nichols and Noyes, 117 Washington Street. 1870. pp. 198. \$1.25.

ANOTHER translation of the Gospels is only another evidence that the Bible was never so much a living force as it is to-day. Its enemies never feared it so much, its friends never loved it so much, and therefore we see the attention of scholars turned to it as never before. We have been reading Mr. Folsom's translation* with some care. Honest intentions are apparent in every page, and the author's spirit is excellent, and thus we are unconsciously and pleasantly inclined to look with favor upon the work, but he is a little too unsettled in his views, too uncertain of his grounds, to be at all times consistent with himself. He has studied conscientiously, and with a good degree of thoroughness, his careful arrangement of citations of "various readings" is unique and very valuable, and his notes are always interesting, even when (as occasionally;) not satisfactory. For instance, the note on "The Word" (John i. 1) is carefully prepared, but his conclusion that "Word" is simply used "as a personification of the creative power of God," is to us strange; there is also some ingenious management of the word "hell" (as in Mark ix. 43-48); the Book of Jonah he regards as poetic (note on Matthew xii. 40); and the being swallowed by a whale, a getting into trouble! "Every man who flees from duty gets swallowed by a whale!" the finding tribute-money in the mouth of the fish (Matthew xvii. 27) is merely selling the fish and paying the tax with the proceeds, etc., etc. But, in the main, the notes are excellent. The translation is chiefly in modern, present-day style, but with "thee" and "thou" retained; and we find many of Mr. Folsom's "suggestions" very satisfactory, and he conscientiously strives to adhere closely to the original text, and usually gives good reasons for changes from the common version. As a whole, the book is a valuable addition to our New Testament literature, and will greatly aid the student in Biblical investigations. We think the translator's constant endeavor to find what he calls "a common Christianity," a basis of truth upon which all denominations can stand, unconsciously leads him into some untenable positions, and into views which are not always consistent; but when a writer is honest in his endeavors, careful in his researches, and plain in his statements, we can peruse with profit, even when not coinciding with each and every conclusion. The volume is issued in very neat style, and we place it beside Alford, Tischendorf, Noyes, Norton, and other students in the same great field of religious research.

"THE WOMEN OF THE BIBLE"† is simply elegant. In text, illustration, type, paper, and binding, it is to be praised, and for a beautiful gift-book for all serious-minded persons, it meets every reasonable demand. The leading "Women of the Bible" are sketched with a discriminating pen, and the engravings, from designs by Chapman, Billings, Herrick, Fenn, etc., etc., are in the best style of art. We sincerely hope the rapid multiplication of books about the Bible will not draw attention from the Bible; this is our only criticism.

* The Four Gospels: Translated from the Greek text of Tischendorf, with the various readings of Griesbach, Lachmann, Tischendorf, Tregelles, Meyer, Alford, and others; with Critical and Explanatory Notes. By NATHANIEL S. FOLSOM. Boston: A. Williams & Co. 12mo. pp. 476. \$2.50.

† The Women of the Bible. New York: American Tract Society. 4to. pp. 349 \$3.50.

"JUBILANT VOICES" * is a new book of new church music, and for several reasons it should be popular with choirs and congregations. It is the joint work of B. F. Baker and D. F. Hodges, gentlemen well known to the musical profession, and they have added to their own tunes the productions of over fifty composers in different sections of the country, selected with a view to their practical acquaintance with the wants of the public. While none of the tunes are above the reach of average country choirs, they are really meritorious compositions, and such as will satisfy good taste and candid musical criticism. The type is large and clear, the selection of hymns unusually good, the introductory portion well arranged for profitable study and practice, and the pieces for miscellaneous occasions of a social character, and for all musical emergencies, varied, numerous, and good. The book has been tested at musical institutes with success.

THE "North British Review" remarks of the "Diary of Henry Crabb Robinson," † "It is a work to which no review can do full justice." This is true to an extent that can rarely be said of any book. The two fat volumes are so filled with anecdotes and reminiscences of Rogers, Southey, Moore, Leigh Hunt, Robert Hall, Hazlitt, Goethe, and a host of other celebrities, and are so crowded with quotable sentences, racy thoughts, and historical allusions, that we long since despaired of doing more than to recommend our friends to purchase and read for themselves. Born and brought up in the evangelical faith, Robinson in his later years switched off from what we consider the true track through this world to the next into liberal Unitarianism, and hence an occasional fling at our beliefs grates rather harshly; but with this exception, we read the book with unalloyed satisfaction, and on every page wonder at the fresh information and genuine entertainment we are gaining from the perusal. Swinging in a hammock under a tree on the sea-coast, in the lazy days of the dying summer, we found the "Diary" the most interesting book of the season. By way of serious counterpart, we read from the new and cheap and portable edition of "Robertson's Sermons," ‡ just published, and as Robinson has much to say of the Brighton minister, the "Diary" and the "Sermons" fitted each into the other most admirably. It was a good thought well carried into execution, — the putting the five volumes of Robertson into two, and placing the price so low that clergymen's pockets can easily endure the strain. Brooke's *Life of Robertson*, § just published, is a necessary supplement to the Sermons.

* *Jubilant Voices*. A Collection of new Hymn Tunes, Chants, Sentences, Motets and Anthems. Composed and arranged for the use of Christian Churches of all Denominations; adapted to the Wants of Choirs, Musical Associations, Conventions, Singing Schools, and the Home Circle; together with a complete Theoretical, Practical, and Progressive System of Elementary Instruction. By B. F. BAKER and D. F. HODGES. Boston: Lee and Shepard. \$1.50.

† *Henry Crabb Robinson's Diary, Reminiscences, and Correspondence*. Boston: Fields, Osgood, & Co. 2 vols. 12mo. \$4.00.

‡ *Sermons* by Rev. F. W. Robertson. Boston: Fields, Osgood, & Co. 2 vols. 12mo. \$3.00.

§ *Frederick W. Robertson's Life and Letters*. Edited by Rev. STOFFORD A. BROOKE. Boston: Fields, Osgood, & Co. 12mo. \$1.50.

EDITORS' TABLE.

In reviewing the year, as we come now to the closing number of our volume, we are disposed to congratulate ourselves on the improvement made in the Quarterly, and we are happy to have received the congratulations of many of our readers. The enlargement of our work to a volume of six hundred pages has enabled us to give a greater variety than ever before in the subjects discussed, and to meet in a fuller measure the varied wants of our patrons. The statistics of the denomination are becoming more and more important every year. Increasing attention is being given to the subject of necrology; and its historic importance is felt by the officers of our literary institutions and by our public journalists. We shall spare no reasonable pains to promote the interests of our denomination in these two departments. We trust that our friends will co-operate with us, in the future as they have done in the past, in preparing for our columns valuable treatises on themes of commanding interest. We have encouragement from some of our ablest writers. The general plan of the Quarterly for the year to come will be similar to that on which it has been conducted the past year, while we still hope to make improvement. Any assistance which we may receive, either in preparing elaborate articles or in securing the wider circulation of the Quarterly, will not only be grateful to us, but promotive of the interests of the Puritan faith, and, as we trust, of the cause of our blessed Redeemer.

It is most confidently believed that if the real and permanent value of the contents of the successive volumes of the *Quarterly* could be realized by those who take them, so as to induce a little effort to extend their circulation among intelligent Christian men and women immediately adjacent, and among Congregational ministers not very remote, good service would be rendered to the cause of Christ in making more effective the means of grace now in the hands of these very good Christians. They need to know who are their fellow-workers and what has been their success, and who have fallen in the conflict, and what are the new phases of error to be battled with, and what are the helps coming from the press and available; and nowhere else but in the CONGREGATIONAL QUARTERLY can these and many other most important things be so well known, and at so little cost. We are bold to solicit co-operation from those who appreciate the services we render, from the fact that they are and must be so essentially gratuitous, as well as from the fact that every additional copy sent forth is a public good.

THE price of the *Quarterly* is \$2.00 a year, payable in advance. We will gladly send to any of our subscribers, if they will say "CONTINUE until ordered otherwise."

A FULL set of the *Quarterly*, uniformly bound and lettered, can be had at the office of publication—the first series, 10 volumes—for \$15, or these with the first volume of second series, in all 11 volumes, for \$17. The same unbound for \$13. Bound volumes for any year exchanged for the unbound numbers of that year for forty cents, the price of binding.

SUBSCRIBERS will confer a kindness by forwarding the subscription, two DOLLARS, at their earliest convenience. And let those who can, put in an additional "two" for some poor Home Missionary who cannot afford to part with even this small amount.

WE have republished in elegant style (thin quarto, tinted paper) a few copies of "Some Miscellany Observations respecting Witchcrafts," printed in the July number, which we will send to any address, postage paid, on receipt of SEVENTY-FIVE CENTS. It is a very rare work, and the limited number of copies printed (100) is rapidly being taken by the lovers of our colonial literature.

WE give, in the present number, the essays which were read before the Alumni of Andover Seminary, at the last anniversary of that institution. Our readers will be interested in having the views of the authors in full; but we do not wish editorially to be held responsible for every sentiment expressed by them. In the discussion called out by the reading of these essays the following important statements were made:—

1. That no congregation ever reads prayers in such *unison* as to promote a spirit of devotion.
2. That a chief element of power in the religious services of our Fathers was the prominence given to the distinction between saints and sinners in its application to the assembly, and that in the use of a liturgy this distinction is kept out of sight.
3. That where our churches have modified their services to meet the demands of an æsthetic taste, such modifications have been found an encumbrance in times of special revival.
4. That those churches which have costly houses of worship, and artistic music, generally give far less than other churches, in proportion to their ability, to the various objects of benevolence.

THE Puritans have an eloquent tribute paid to them by E. P. Whipple in his recent volume, "Literature of the Age of Elizabeth," published by Fields, Osgood, & Co. He says: "Puritans—there is a charm in that word which will never be lost on a New England ear. It is closely associated with all that is great in New England history. It is hallowed by a thousand memories of obstacles overthrown, of dangers nobly braved, of sufferings unshrinkingly borne, in the service of freedom and religion. It kindles at once the pride of ancestry, and inspires the deepest feelings of national veneration. It points to examples of valor in all its modes of manifestation, in the hall of debate, on the field of battle, before the tribunal of power, at the martyr's stake. It is a name which will never die out of New England hearts. Wherever virtue resists temptation, wherever men meet death for religion's sake, wherever the gilded baseness of the world stands abashed before conscientious principles, there will be the spirit of the Puritans. They have left deep and broad marks of their influence on human society. Their children, in all times, will rise up and call them blessed. A thousand witnesses of their courage, their industry, their sagacity, their invincible perseverance in well-doing, their love of free institutions, their respect for justice, their hatred of wrong, are all around us, and bear grateful evidence to their memory."

CONGREGATIONAL QUARTERLY RECORD.—1869.

CHURCHES FORMED.

1869.

ALTOONA, Io., 10 members.
 ARTONIA, Kan., Aug.
 BATON ROUGE, La., June 25.
 CARIBOU, Me., July 18. 10 members.
 CORNING, Kan., 12 members.
 DECATUR, O., Aug. 7.
 ESSEX JUNCTION, Vt., June 26.
 EVANSTON, Ill., Sept. 8, 80 members.
 GLENWOOD, Mo., July 4, 19 members.
 GRANVILLE, Minn., July 4.
 HIAWATHA, Kan., June 23, 12 members.
 JUDSON, Minn., July 11, 11 members.
 LEAVENWORTH, Kan., 3d Ch. (colored), formerly a Cumberland Presbyterian, June 29.
 LOCKPORT, La., June 20, 50 members.
 MARSHALL, Mich., June 20.
 MERTON, Minn., July 11, 23 members.
 NEWARK VALLEY, N. Y., formerly Presbyterian.
 NEW HAVEN, Conn., East Ch., June 25.
 NORTH TOPEKA, Kan., July 28.
 OAK HILL, Wis.
 OWATONNA, Minn., July 11, 24 members.
 PARKERSBURG, Io., May 9, 20 members.
 PLATTSMOUTH, Neb., Aug. 16.
 SENECA, Io., July 15, 9 members.
 WELSH CHURCH, Kan., 40 miles north of Topeka.
 WHEATLAND, Cal., June 28, 9 members.
 WILLIAMSPORT, Kan., July 20, 8 members.
 WINCHESTER, Ind., June 20, 9 members.
 WORCESTER, Mass., Plymouth Ch., June 25.

MINISTERS ORDAINED.

1869.

BELL, SAMUEL, over the Orthodox Cong. Ch. in Groton Junction, Mass., Sept. 1. Sermon by Rev. Henry M. Dexter, p. d., of Boston. Ordaining Prayer by Rev. Horace Parker, of Ashby.
 BROOKS, CHARLES S., over the Evangelical Ch. in Tyngsboro', Mass., Sept. 15. Sermon by Rev. Horace James, of Lowell. Ordaining Prayer by Rev. Henry B. Hooker, p. d., of Boston.
 BROWN, WILLIAM J., to the work of the ministry in New Orleans, La., July 4. Sermon by Rev. Joseph W. Healy, of New Orleans.
 BULL, EDWARD, to the work of the ministry in Westbrook, Conn., Aug. 20. Sermon by Rev. Davis S. Brainard, of Lyme. Ordaining Prayer by Rev. Salmon McCall, of Saybrook.
 BURT, CHARLES W., over the Ch. in East Pharsalia, N. Y. Sermon by Rev. George Porter. Ordaining Prayer by Rev. Seneca M. Keeler, of Smyrna.
 BUSHEE, WILLIAM A., over the 1st Ch. in North Brookfield, Vt., Aug. 19. Sermon by Rev. Seth Sweetser, p. d., of Worcester, Mass.
 CLARK, FRANK G., to the work of the ministry in Francetown, N. H., Sept. 2. Sermon by Rev. Cyrus Wallace, p. d., of Manchester.
 COOK, SILAS P., over the Ch. in Marlborough, N. H., June 24. Sermon by Rev. Alfred Emerson, of Fitchburg, Mass. Ordaining Prayer by Rev. Zedekiah S. Barstow, p. d., of Keene.
 DEMAREST, SIDNEY B., to the work of the min-

istry in Hartford, Wis., Sept. 7. Sermon by Rev. William De L. Love, of Milwaukee.
 DOREMUS, Rev. ANDREW, over the Ch. in Rantoul, Ill., Sept. 7. Sermon by Rev. Joseph E. Roy, p. d., of Chicago.
 DOUGLAS, FRANCIS J., to the work of the ministry in Albany, Ill., June 24.
 GALE, S. F., over the 1st Ch. in New Marlboro' Mass., June 23. Sermon by Rev. Joseph Eldridge, p. d., of Norfolk, Conn. Ordaining Prayer by Rev. James A. Clark, of Monterey.
 GREENE, DANIEL C., to the work of the ministry (Missionary of the A. B. C. F. M.) in Westboro' Mass., July 23. Sermon by Rev. Egbert C. Smyth, p. d., of Andover Seminary.
 GUYTON, JACOB F., to the work of the ministry in Canandaigua, Mich., Aug. 24. Sermon by Rev. Asa Mahan, of Adrian. Ordaining Prayer by Rev. Wolcott B. Williams, of Charlotte.
 HUNTRESS, EDWARD S., to the work of the ministry in Wareham, Mass., Sept. 2. Sermon by Rev. Edward S. Rand, of South Boston. Ordaining Prayer by Rev. Leander Cobb, of Marion.
 HUTCHINSON, HENRY H., to the work of the ministry in Sumner, Me., Aug. 24. Sermon by Rev. John B. Wheelwright, of South Paris. Ordaining Prayer by Rev. Thomas T. Merry, of Norway.
 LAMSON, CHARLES M., over the Porter Evangelical Ch. in North Bridgewater, Mass., Aug. 5. Sermon by Rev. Wm. S. Tyler, p. d., of Amherst College. Ordaining Prayer by Rev. Warren H. Beaman, of North Hadley.
 MARDEN, HENRY, to the work of the ministry in Francetown, N. H., Sept. 2. Sermon by Rev. Cyrus W. Wallace, p. d., of Manchester.
 MARTYN, W. CARLOS, over the Pilgrim Ch. in St. Louis, Mo., June 24. Sermon by Rev. Truman M. Post, p. d., of St. Louis. Ordaining Prayer by Rev. Edwin B. Turner, of Hannibal.
 McNAL, DONALD, to the work of the ministry in Albany, Ill., June 24.
 OTTMAN, H. AUGUSTUS, to the work of the ministry in Hartford, Conn., June 20.
 PEACOCK, W. M., over the church in Vankleek Hill, Ont., June 16. Sermon by Rev. Daniel Macallum, of Markham; June 17, in Indian Lands. Sermon by Rev. Dugald McGregor.
 RANSLOW, J. C., to the work of the ministry in Swanton, Vt., June 23. Sermon by Rev. Daniel Wild, of Fairfield.
 SANFORD, ELIAS B., over the Cong'l Ch. in South Cornwall, Conn., July 7. Sermon by Rev. Joseph W. Backus, of Thomaston. Ordaining Prayer by Rev. George J. Harrison, of Milton.
 TAYLOR, NELSON, to the work of the ministry in New Orleans, La., July 4. Sermon by Rev. Joseph W. Healy, of New Orleans.
 THOMPSON, C. W., over the Ch. in Danville, Vt., July 1. Sermon by Rev. William H. Lord, p. d., of Montpelier.
 WHEELER, JOHN E., over the 1st Ch. in Gardner, Mass., Aug. 25. Sermon by Rev. Josiah G. Davis, p. d., of Amherst, N. H.
 WHITNEY, HENRY O., over the Ch. in Williston, Vt., July 20. Sermon by Rev. H. O. Whitney. Ordaining Prayer by Rev. Charles M. Seton, of Charlotte.

WINSLOW, LYMAN W., to the work of the ministry in Hydesville, Cal., Aug. 11. Sermon by Rev. J. T. Wills, of Grass Valley.

MINISTERS INSTALLED.

1869.

ALVORD, Rev. FREDERICK, over the 1st Ch. in Nashua, N. H., July 6. Sermon by Rev. Joseph U. Bodwell, D. D., of Hartford Seminary, Conn. Installing Prayer by Rev. Cyrus W. Wallace, D. D., of Manchester.

BATES, Rev. ALVAN J., over the Cong. Ch. in Saundersville (Grafton), Mass., June 22. Sermon by Rev. Joseph B. Clark, of Newtonville. Installing Prayer by Rev. Seth Sweetser, D. D., of Worcester.

CRAWFORD, Rev. WILLIAM, over the Adams St. Ch. in Green Bay, Wis., July 28. Sermon by Rev. Lyman S. Rowland, of Beloit College.

CURTISS, Rev. GEORGE, over the Ch. in Harwinton, Conn., June 30.

DUTCH, Rev. JOSEPH, over the Zion Cong. Ch. in New Orleans, La., June 20. Sermon by Rev. Joseph W. Healy, of New Orleans.

GRAY, Rev. CALVIN, over the Ch. in Geneva, Kan., June 30.

JONES, Rev. JESSE H., over the 1st Cong. Ch., Natick, Mass., July 21. Sermon by Rev. Charles Jones, of Lafayette, N. Y. Installing Prayer by Rev. Edmund Dowse, of Sherborn.

LEACH, Rev. JOSEPH A., over the 2d Cong. Ch. in Keene, N. H., Sept. 15. Sermon by Rev. George S. Bishop, of Newburg, N. Y.

LEONARD, Rev. EDWIN, over the Ch. in South Dartmouth, Mass., July 14. Sermon by Rev. John P. Cleveland, D. D., of Billerica. Installing Prayer by Rev. Henry B. Hooker, D. D., of Boston.

LEWIS, Rev. GEORGE, over the Ch. in Alfred, Me.

MCGINLEY, Rev. WILLIAM A., over the Ch. in Gloverville, N. Y., June 8. Sermon by Rev. Jacob M. Manning, D. D., of Boston, Mass. Installing Prayer by Rev. William S. Smart, of Albany.

POWELL, Rev. ISAAC P., over the Ch. in Canaan, Conn., July 28. Sermon by Rev. E. P. Powell, of Adrian, Mich. Ordaining Prayer by Rev. Thomas Crowther, of Southfield, Mass.

SHOREY, Rev. H. ALLEN, over the 1st Cong. Ch. in Camden, Me., Sept. 6. Sermon by Rev. Smith Baker, Jr., of Orono. Installing Prayer by Rev. Stephen Thurston, D. D., of Searsport.

SPALDING, Rev. GEORGE B., over the 1st Ch. in Dover, N. H., Sept. 1. Sermon by Rev. Edward P. Parker, of Hartford, Conn. Installing Prayer by Rev. Alvan Tobey, D. D., of Durham.

STRONG, Rev. CHARLES, over the Ch. in Angola, N. Y., July 7. Sermon by Rev. Thomas Wickes, D. D., of Jamestown. Installing Prayer by Rev. Ezra Jones.

TAYLOR, Rev. EDWARD, D. D., over the Cong. Ch. in Binghamton, N. Y., Aug. 18. Sermon by Rev. Wm. I. Budington, D. D., of Brooklyn. Installing Prayer by Rev. James C. Beecher, of Oregon.

TODD, Rev. JOHN E., over the Chapel St. Ch. in New Haven, Conn., Sept. 15. Sermon by Rev. John Todd, D. D., of Pittsfield, Mass. Installing Prayer by Theodore D. Woolsey, D. D., of Yale College.

WATERMAN, Rev. ALFRED T., over the Ch. in

Kensington, Conn. Sermon by Rev. Wm. Thompson, D. D., of Hartford Seminary.

WEIR, Rev. J. E., over the 3d Ch. in Leavenworth, Kan., June 29.

WICKES, Rev. THOMAS, D. D., over the Ch. in Jamestown, N. Y., Aug. 19. Sermon by Rev. Israel W. Andrews, D. D., of Marietta College, O.

MINISTERS DISMISSED.

1869.

BAKER, Rev. SMITH, from the Ch. in Orono, Me.

BEACH, Rev. DAVID E., from the Ch. in Granville, Ohio.

BYINGTON, Rev. EZRA H., from the Ch. in Windsor, Vt., Sept. 8.

CARTER, Rev. CLARK, from the Trinity Cong. Ch. in Neponset, Mass., July 2.

CHURCHILL, Rev. JOHN, from the North Ch. in Woodbury, Conn., June 25.

FORD, Rev. JAMES T., from the Ch. in Stowe, Vt., Aug. 17.

FREEMAN, Rev. JOSEPH, from the 1st Ch. in Hanover, Mass., July 26.

FRINK, Rev. B. MERRILL, from the Central Ch. in Portland, Me., Aug. 18.

GURNEY, Rev. JOHN H., from the Ch. in New Braintree, Mass., July 7.

HUBBELL, Rev. STEPHEN, from the Cong. Ch. in North Stonington, Conn., April 6.

KIMBALL, Rev. WOODBURY S., from the Ch. in Dexter, Me., July 8.

MUNSON, Rev. MYRON A., from the Ch. in Pittsford, Vt., June 28.

PARKER, Rev. LEONARD S., from the 1st Ch. in Derry, N. H., June 21.

SHOREY, Rev. H. ALLEN, from the Ch. in East Orrington, Me., July 27.

SOMES, Rev. ARTHUR A., from the Ch. in West Warren, Mass.

TOLMAN, Rev. GEORGE B., from the Ch. in Sheldon, Vt., June 29.

WHITING, Rev. LYMAN, D. D., from the Ch. in Dubuque, Io., July 29.

WOODWORTH, Rev. HENRY D., from the Union Ch. in Westford, Mass., June 13.

WOODWORTH, Rev. HORACE B., from the Ch. in Ellington, Conn.

MINISTERS MARRIED.

1869.

ATKINSON — GUERNSEY. In Dubuque, Io., July 29, Rev. J. L. Atkinson, of Iowa Falls, to Miss Carrie E. Guernsey, of Dubuque.

BACON — STAPLES. In New Haven, Conn., Rev. Edward W. Bacon to Miss Mary E. Staples, both of New Haven.

BARTLETT — BROWN. In Sherburne, N. Y., Rev. Dwight K. Bartlett, of Rochester, to Miss Lella L. Brown.

BELL — LOUD. In Boston, Mass., July 27, Rev. Samuel Bell, of Groton Junction, to Miss Mary E. Loud, of Boston.

BOWERS — HART. In Macon, Mo., June 22. Rev. Albert Bowers, to Miss Melvina E. Hart, of Harmar, Ohio.

CHURCHILL — DONALD. In Andover, Mass., July 27, Rev. Prof. J. Wesley Churchill to Miss Mary J. Donald, of Andover.

DE FOREST — ROBBINS. In Muscatine, Io., Rev. Henry S. De Forest, of Des Moines, to Miss Anna M. Robbins, of Muscatine.

HARDING — BALLANTINE. In Amherst, Mass., Rev. Charles Harding, of Bombay, India, to Miss Elizabeth D. Ballantine.

HAZEN — THOMPSON. In East Windsor Hill, Conn., Rev. Azel W. Hazen, of Middletown, to Miss Mary B. Thompson.
 HOSMER — COLEMAN. In Nantucket, Mass., Rev. Samuel D. Hosmer, to Miss Susan H. Coleman, both of Nantucket.
 MARSHALL — CROSBY. In Danbury, Conn., Rev. Henry G. Marshall, of Avon, to Miss Mariette Crosby, of Danbury.
 MILLER — PARDEE. In New Haven, Conn., June 10, Rev. Wm. Miller, of Killingworth, to Hannah E. Pardee.
 ROBIE — WIGGIN. In Vassalboro', Me., July 6, Rev. Benjamin A. Robie, of Waterville, to Lucy H. Wiggins, of Vassalboro'.
 STEVENS — FITCH. In Attleboro', Mass., July 14, Rev. Henry M. Stevens, of Kansas City, Mo., to Mrs. Sarah A. Fitch, of Lawrence, Kan.
 TOMLINSON — HAZELTON. In Chester, N. H., Rev. J. Logan Tomlinson, to Mrs. H. M. Hazelton.
 WHITNEY — WURTS. In Geneva, Ill., Aug. 3, Rev. Henry M. Whitney to Miss Frances Wurts.

MINISTERS DECEASED.

1869.

ALLENDER, Rev. THOMAS, in New London, Conn., Sept. 17, of Westhampton, Mass.
 BENTLEY, Rev. CHARLES, in Berlin, Conn., July 23, aged 70.
 CHAPMAN, Rev. EDWARD D., in Raymond, N. H., Sept. 17, aged 60.
 CURTIS, Rev. DAVID, in East Stoughton, Mass., Sept. 12.
 DAY, Rev. PLINY B., D. D., in Hollis, N. H., July 6, aged 63.
 ELLIOTT, Rev. S. H., in New Haven, Conn., Sept. 11.
 FELT, Rev. JOSEPH B., LL. D., in Salem, Mass., Sept. 8, aged 79.

FITZ, Rev. DANIEL, D. D., in Ipswich, Mass., Sept. 2, aged 74.
 HUNT, Rev. DANIEL, in Pomfret, Conn., July 2.
 JONES, Rev. THOMAS N., in North Reading, Mass., Aug. 29, aged 48.
 LOUGHEAD, Rev. JAMES, in Morris, Ill., June 24, aged 64.
 MORDOUGH, Rev. JOHN M., in Gorham, Me., Sept. 5, aged 58.
 RICHARDSON, Rev. WILLIAM, in Manchester, N. H., Sept. 6, aged 63.
 SALTER, Rev. JOHN W., in Mansfield, Conn., July 6, aged 71.
 SANDERSON, Rev. STEPHEN, in Sweden, Me., June 30, aged 82.
 SWAIN, Rev. LEONARD, D. D., in Providence, R. I., July 14, aged 48.
 WOODBRIDGE, Rev. JOHN, D. D., Sept. 26, in Waukegan, Wis., aged 85.

MINISTERS' WIVES DECEASED.

1869.

BAILEY, Mrs. ROGENA AMIRA, wife of Rev. John G., in Hyde Park, Vt., May 8, aged 29.
 BARSTOW, Mrs. ELIZABETH F., wife of Rev. Zedekiah S., D. D., in Keene, N. H., aged 77.
 CRUICKSHANKS, Mrs. ANNA M., wife of Rev. James, in Spencer, Mass., Aug. 1, aged 38.
 EMERSON, Mrs. ELIZABETH B., wife of Rev. John D., in Biddeford, Me., aged 34.
 HOPLEY, Mrs. MARY S., wife of Rev. Samuel, in Norwich, Conn., July 14, aged 40.
 LOBBELL, Mrs. Julia A., wife of Rev. Francis, in Cincinnati, Ohio.
 MERRILL, Mrs. CLARISSA E., wife of the late Rev. Stephen, in Conway, N. H., July 12, aged 69.
 NALL, Mrs. ANN, wife of Rev. James, in Detroit, Mich., Aug. 18, aged 72.
 RANSOM, Mrs., wife of the Rev. Cyrenius, of Wadham Falls, N. Y., June 23.

AMERICAN CONGREGATIONAL ASSOCIATION.

THE "House" or "Home" to be called "Congregational," has not yet its cornerstone laid nor its exact site selected. The importance of having such a building in Boston, and that at the earliest practicable date, is felt by a few; but these few, alas, have not the means to realize the object they so much wish to see speedily accomplished. The problem is how to reach those who have the means, and persuade them to make the long-needed investment. The outlay must be large absolutely, indeed, but not large relatively. Let one hundred thousand dollars be given by one individual, with which to build the strictly fire-proof part of the great edifice, for the Library and precious mementos of the Pilgrims, giving it his name, and placing in it his life-size portrait,—what a monument it would be, and what a blessing to the whole world! And yet there is a goodly number of Congregationalists who would scarcely miss that amount of money, and to whom such an opportunity for eminent, permanent, and wide usefulness can but seldom occur. Such a gift would lead to other and smaller gifts which would at once secure the long desired "Home."

There are more than twice ten good Congregationalists who could give ten thousand dollars each; and each have an alcove to bear his own name, or the name of a parent, or child, or friend, thus giving to posterity the evidence of his appreciation of the great doctrines and simple church polity of the founders of New England, and his desire to perpetuate the institutions which have made New England the moral garden of the world. It is firmly believed that the first ten thousand thus given would be a signal of speedy success.

There are certainly two hundred good Congregationalists who could, without any material embarrassment, give one thousand dollars each, thus placing his name at the head of a section in some alcove as a perpetual witness of his love for truth, and the great principles of Christian and civil liberty, and ten such gifts would open the way to speedy and complete success.

All will admit that there must be at least two thousand good Congregationalists out of a membership of three hundred thousand, who could easily give one hundred dollars each, thus securing an amount that would place this institution on a permanent basis, and give a Home to our brotherhood throughout the country when coming to this Pilgrim land, and a place for all our benevolent societies which have offices here, and create a centre of moral and religious power that could not fail to be felt for good far and wide, and that, too, for all coming time.

We wait to hail and welcome the first giver of either of the amounts named above, or of any amount; as God may put it into the heart of his steward. The smallest sums are helpful, and are thankfully, though quite too seldom, received.

We can report encouraging progress in the receipt of books and valuable pamphlets. Of the latter, three hundred and ten were given to the Library, last week, by Mrs. L. H. Palmer, of Suffield, Connecticut, consisting of ordination, funeral, election sermons, results of councils, controversies, &c., &c., bearing date from 1719 to 1815, — a valuable accession to our already rich stores in this line of literature.

We invite, most cordially, any and every member of Congregational churches to come in and look over our collection of books, pamphlets, and manuscripts; to bring or send to us anything they may have of books or pamphlets, not wanted where they are, — to send or leave with us ONE DOLLAR, if they will, to make themselves life-members of this Association; or what is better, TWENTY-FIVE DOLLARS to constitute each an Honorary Life Director. Let anything sent here be directed to

September 28, 1869.

ISAAC P. LANGWORTHY,
40 Winter Street, Boston, Mass.

AMERICAN CONGREGATIONAL UNION.

THE growth of the work of the Union is illustrated in the amount which has been paid out by the Treasurer since the present financial year commenced. The Annual Report in May, as published in the Quarterly in July, gave the appropriations up to the close of the year. The following sums have been paid since that time to the churches named.

		Congregational Church, Antioch, Contra Costa Co.,	California,	\$ 400
1st	"	" Rio Vista, Solano Co.	"	450
1st	"	" Cheyenne, Laramie Co.	Wyoming Ter. (loan),	500
1st	"	" Lincoln, Lancaster Co.	Nebraska,	400
Ortho.	"	" Olathe, Johnson Co.	Kansas,	500
"	"	" Prairie City, Jasper Co.	Iowa,	500
"	"	" Durant, Cedar Co.	"	300
"	"	" Shell Rock Falls, Cerro Gordo Co.	"	400
"	"	" Big Rock, Scott Co.	"	400
"	"	" Atlantic, Cass Co.	"	400
"	"	" Mt. Sterling, Crawford Co.	Wisconsin,	400
1st	"	" Wyandot, Bureau Co.	Illinois,	500
1st	"	" Odell, Livingston Co.	"	400
1st	"	" Ludlow, Champaign Co.	"	500
"	"	" Greenville, Bond Co.	" { $\frac{1}{2}$ loan specially contributed, }	1,000
1st	"	" Hubbardston, Ionia Co.	Michigan (loan),	500
"	"	" Clio, Genesee Co.	"	200
Welsh	"	" Springfield, Summit Co.	Ohio,	350
"	"	" Thompson, Geauga Co.	" { \$ 100 specially contributed, }	450
Colored	"	" Gretna, Jefferson Parish,	Louisiana,	500
"	"	" Smyrna, Chenango Co.	New York,	300
1st	"	" New Lots, East New York, Kings Co.	"	500
"	"	" Packardville,	Mass. { In part, — special, }	1,000
Evang.	"	" Tyngsboro', Middlesex Co.	"	500
"	"	" " " "	" (special)	1,327.44
"	"	" Boulder, Boulder Co.	Colorado (special),	536.21
				\$ 13,213.65

This is about \$ 5,000 more than was paid out during the same months of the preceding year. The Union has 53 churches now on its hands in the process of erection, — but has not the funds necessary to complete them, — and new cases are being constantly urged upon its attention. God in his providence is calling upon the churches for renewed exertions, and for greater sacrifices. New villages are springing up, and new churches are being formed with greater rapidity than ever before. Will not our brethren in the older States regard the divine call, and meet the issues of the hour? There is no time to be lost. It was while men slept that the enemy came and sowed tares.

Rev. RAY PALMER, D. D., *Corresponding Secretary*,
49 Bible House, New York.

Rev. C. CUSHING, *Corresponding Secretary*,
16 Tremont Temple, Boston, Massachusetts.

N. A. CALKINS, *Treasurer*, 146 Grand Street, New York.

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NOTE.—This Index includes all the names of persons mentioned in this volume, except the names of ministers given in the General Statistics, which are indexed alphabetically on pages 150-169; the names of Presidents, &c of the United States, pages 275-278, and the names of students in Theological Seminaries, pages 279-284, which are there arranged alphabetically in each class.

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